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PART XXI.

THE  
DHARMA S'ASTRAS.

(Text and Translation  
OF  
THE TWENTY SAMHITA'S.)

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# VISHNU SAMHITA<sup>3</sup>.

## CHAPTER I.

ON the expiration of the *Brahma* night,\* and on the awakening of the lotus-sprung [deity,] Vishnu felt a desire of creating creatures; knowing the earth to be under water, he, as in the cycle before, uplifted the earth, supported upon the auspicious [figure of the] boar, delighting to sport in the water. (1—2)

[He] had the Vedas for his four feet, the sacrificial stake for his tusk, the sacrifice for his teeth, the *chiti†* for his mouth, the fire for his tongue, the sacrificial grass for his down, the esoteric meaning of the Vedas for the crown of his head, and was endued with great austere penances. (3)

[He had] the day and night for his two divine eyes; the Vedāngas, for his beautiful ears; the streams of clarified butter, for his nose; the sacrificial ladle, for his snout; and the recitation of the Sāman, for his roar. (4)

[He was] all religion and truth, beautiful, adored in his heroic movements forward and backward, was all penance, heroic, had beasts for his knees, and was like unto a huge bull. (5)

[He had] the Udgātri [reciter of the Sāman] for his entrails; Homa, for his generative organ; seeds and medicinal herbs, for his testes; the sacrificial altar, for

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\* One human year is equal to one divine day; two thousand divine years form one *Brahma* night.

† An oblong with quadrangular sides intended for a sacrifice.

his soul ; the *Mantra*, for his buttocks and Soma [juice], for his blood. (6)

[He had] the great altar for his shoulders, the offerings of clarified butter for the smell [of his body], the offerings to the deities and departed manes for his velocity, and *Pragvansha*\* for his body ; he was effulgent and endued with various forms of initiation. (7)

[He had] the sacrificial presents for his heart, and [he was] great and full of Yoga and the great Mantras ; [he had] Upākarmaṇ (preparatory rite for the study of the Vedas) for his beautiful lips and drops of perspiration for ornaments. (8)

The various *chhandas* (metres) were his road ; and the secret Upanishads, his seat. Helped by his shadowy consort, he appeared like a gem-crested mountain-summit. (9)

Desiring the well-being of the worlds, that Lord, the Prime Deity and Great Yogin, entering into the all-expansive ocean and raising up with the tip of his tusk the earth, thrown into the water of the ocean, extending all over like one sheet, and submerging mountains and forests, created the universe again. (10—11)

Thus by him, in the days of yore, seeking the well-being of created beings and assuming the form of a sacrificial boar, the entire earth, submerged in water, was uplifted. (12)

Having raised her up, he placed her again in her own permanent place. The slayer of Madhu then placed waters in their proper divisions, *vis.*, the water of the ocean into oceans, that of river into rivers, that of lake into lakes and that of pool into pools. (13—14).

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\* A sacrificial chamber of the same name.



He made seven Pátálas (nether regions) and seven worlds and sites for various islands and oceans. (15)

[He then created] governors of various places, and various worlds, rivers, hills, trees, the seven Rishis, conversant with Religious Codes, the Vedas with all their Angas, the celestials, the Asuras, the Pishâchas, Uragas, Gandharvas, Yakshas, Rákshasas, human beings, beasts, birds, deer and other animals, the four kinds of creatures, clouds, rain-bows, lightnings, sacrifices and various other objects. (16—17).

Having thus created the entire universe, mobile and immobile, the Divine Boar repaired to a region which is beyond the ken of all the worlds. (18)

Janáráddana, the deity of deities, having gone to a region which is unknown to all, the earth began to think "Who shall uphold me"? (19)

"Approaching Kas'yapa I shall ask him [about it]; forsooth he shall tell me [about it], for that great ascetic daily carries thoughts about me." (20)

Having so determined, that goddess, assuming the form of a woman, went to see Kas'yapa. Kas'yapa too saw her, (21)

[As having] eyes like petals of a blue lotus, a countenance like the autumnal moon, hairs black like black bees, a white color, and beautiful lips like *Vandhu-jiva* flowers; (22)

[As having] beautiful eye-brows, beautifully small teeth, a handsome nose, drooping eye-lids, a conch-shell-like throat, plump thighs joined to each other and high hips; she had a pair of equally rising breasts, having no intermediate space between them, compact like the frontal globe of Indra's elephant, and brilliant like gold. (23—24)

[She had] two arms like unto lotus stalks, palms like tender leaves, thighs like golden pillars, the two knees plump and well-attached. (25)

[She had] two legs, shorn of hairs from the ankle to the knee-joint, and well-rounded, and a pair of most beautiful feet, a strong hip, and a waist, like that of a lion-cub. (26)

[Her] nails were bright and copper-colored and her beauty was the most charming of all, and she [seemed to fill the quarters of the heaven with blue lotuses by her looks. (27)

By the brilliance [of her body] the goddess made the quarters of the heaven free from darkness. She wore a white raiment of very thin fibres and was bedecked with the most excellent jewels. (28)

Having seen her, possessed of beauty and youthfulness, and filling the earth, as if with lotuses by her foot-steps, approach him and stand humbly, Kas'yapa adored [her]. (29)

[He] then said to her, "O fair one, what is in your mind is known to me. O goddess, O thou having large eyes, do thou, O noble lady, go to Janārdhana, and he will particularly relate to thee the means of thy preservation. (30)

O thou having a beautiful face, I know, he is living in the ocean of milk, by my meditative power; and that knowledge too, O thou of beautiful limbs, is owing to his favour." (31)

Thus spoken to and adored by Kas'yapa, Earth, thereupon, repaired to the ocean of milk, for beholding Kes'ava. (32)

She saw there the ocean of ambrosia, beautiful like



the moon-beams, full of waves created by the wind, huge like a century of Himālayas and appearing like another earth. With her hands of moving white waves, she was, as if, calling the Earth ; (33—34)

And, as if, with those [hands] she was, day and night, assigning whiteness to the moon. Her endless sins had been dissipated by Hari, living within her. And hence it was that she was carrying that huge body of great whiteness. (35)

[That ocean] was yellow-coloured, unapproachable to the sky-rangers (birds), and situate in the nether regions, and contained sapphires and showed the sky conversely (*i.e.*, in its water). (36)

Beholding that extensive [ocean], like unto the slough of the Sesha serpent, produced from the rows of foams\* and filled with clusters of forests,† she saw there, inside it, the abode of Keshava, of boundless dimensions and prosperity. (37—38)

Therein [she] saw the slayer of Madhu, lying on the couch [made by the hood] of the Sesha [snake], whose lotus countenance was rendered hard to look at by the lustre of the gems, lying on the hood of Sesha. (39)

He was effulgent like unto a hundred moons and ten thousand suns ; he was clad in a yellow raiment, bereft of all agitation, and bedecked with all sorts of jems. (40)

[He was] adorned with a crown of solar effulgence and two ear-rings. His two feet were being served by Lakshmi (Vishnu's consort) herself with her handsome

\* It means that the ocean was full of foam-crested waves.

† Perhaps the text means that there were many islands covered with forests in that ocean.

palms. He was being served on all sides by weapons assuming bodily forms. (41)

Having seen the slayer of Madhu possessed of lotus-like eyes, she adored him. Then touching the ground with her knees, she communicated [saying, '42)

"O god, by thee have I been sent down to the nether region, been upraised and placed in my proper place, O Vishnu, seeking the well-being of humanity. But who will sustain me now, O lord of deities?" Thus addressed by the goddess, the divine [Vishnú] gave vent to the [following] words :—'43,—44)

"Persons, proficient in S'âstras, and conversant with the rules of conduct of various Varnas (castes) and A'sramas (orders), will find out the means of sustaining you. Your charge has been made over to them." (45)

Thus accosted, Vasumati (earth) said to the God of gods :—"Do thou describe the eternal rules of conduct of [various] Varnas and A'sramas. I wish to hear of them from thee. Thou art my supreme refuge. (46)

"Salutation unto thee, O Master of all the deities, O destroyer of the host of celestial enemies, O Nârâyana, O lord of the universe, O holder of conch-shell and discus. (47)

"O lotus-navelled deity, O Hrishikesh, O thou of great strength and prowess, O thou who art beyond the range of the senses, O thou who art not to be easily understood, O thou the holder of the bow of horn ; (48)

"O dreadful Boar,\* O Govinda, O Ancient, O foremost of male beings, O thou having golden hairs, O thou having the universe for thy eyes, O thou having the sacrifice for thy form, O thou who art unmanifest ; (49)

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\* This refers to the Boar incarnation of Vishnu described in the beginning of the chapter.



O body, O soul, O lord of the worlds, O thou living within waters, O Mantra, O carrier of Mantras, O thou who cannot be meditated upon, O thou of the form of Vedas and Vedāṅgas ; (50)

O thou, the creator and destroyer of the entire universe, O thou conversant with all the forms of religion, O thou having virtue for thy form, O root of virtue, O giver of boons ; (51)

O Vishwakṣena, O thou immortal, O thou of the form of the ether, O destroyer of Madhukāitabha, O thou greater than the space, O incomprehensible, O all, O giver of fearlessness unto all ; (52)

O thou adorable unto all, O sinless one, O thou, the delighter of life, O eternal, O creator of the universe, O delighter of the universe, O thou, the refuge of consciousness, O thou devoid of action ; (53)

O thou having seven heads, O lord of sacrifices, O great soul, O eternal, O undecaying, O thou the cause of the action of atoms, O thou who art fond of votaries, O Sanctifier ; (54)

Thou art the refuge of all the deities ; thou art the refuge of Brahmanvādins ; thou art the refuge, O Supreme Soul, of all those who are possessed of spiritual knowledge. (55)

I bow unto thee, O lord of the universe, [who art] certain, the lord of speech, the lord [of all] ; the benefactor of the Vedas and Brāhmanas, invincible, the source of wealth, the giver of wealth ; (56)

Who art endued with great Yoga-powers and strength, who hast the sky in his womb, who dost contain the luminous bodies, Vāsudeva, great-seated, lotus-eyed and undecaying ; (57)

Who art the preceptor of the celestials and Asuras,

the omnipresent lord, the master of all creations, who art of the universal form, four-armed and the creator of the creators of the universe. (58)

“O thou, endued with spiritual powers, do thou describe unto me the eternal duties of the four Varnas, together with the esoteric meanings of the conduct of all the orders and their abridgments.” (59)

Thus spoken to, the lord of the deities again said to Earth:—“Hear, O goddess, the eternal duties of the four Varnas, and the conduct of the orders, together with their esoteric interpretations and compendium, and of all those good and clever men, who will sustain thee. O thou of beautiful thighs, do thou sit on this most excellent golden throne. (60—61)

Seated at ease, do thou listen to me as I describe the religious duties.” The Earth then listened to the duties described by Vishnu. (62)

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## CHAPTER II.

THE Bráhmaṇas, Kṣatriyas, Vais'yas and S'udras are the four Varnas (castes). (1) Of them the foremost are the three, twice-born ones. (2) All their rites beginning with conception and ending in cremation [are performed] with Mantras. (3) Their duties:—to teach [is the duty] of the Bráhmaṇas; to use weapons is always the duty of the Kṣatriya; to tend cattle [is the duty of] a Vais'ya; to serve the twice-born [is the duty of] a S'udra. To study and officiate as priests at sacrifices [are the duties of] the twice-born. (4)

Now about their means of sustenance:—To officiate at sacrifices and to accept presents [are the means of

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livelihood] of a Brāhmana ; to protect the earth is that of a Kshatriya ; agriculture, tending cattle, trade, usury and collecting seeds [are those of] a Vais'ya ; all the arts [are those of] a S'udra. (5) In times of difficulty the inferior callings [may be pursued by higher castes.] (6)

Forgiveness, truthfulness, self-control, purity, charity, restraint of senses, abstention from injury, service of the elders, journeying on pilgrimage, mercy, simplicity, absence of avarice, adoration of the deities and Brāhmanas, and renunciation of envy are spoken of as the general duties (of all). (7—8)

### CHAPTER III.

NOW about the duties of the king. (1) To protect the subject, and to establish the various castes and orders in their respective duties [are his duties]. (2) The king shall live in a country, which abounds in forests, which is beneficial to the animals, which is full of corn, and which is largely peopled by Vais'yas and S'udras. (3) There he shall live in one of these forts, namely, sandy fort, human fort, earthen fort, watery fort, woody fort, and mountainous fort. (4) There he shall create governors of villages, governors of ten villages, governors of a hundred villages and governors of provinces. (5) The Governor of the village shall suppress the crimes of the village. (6) [If himself] unable, he shall communicate it to the Governor of ten villages (7) If he is unable, [he shall] communicate it to the Governor of a hundred villages. If he is unable, he shall communicate it to the Governor of the

Province. The Governor of the Province must suppress the crime by all means. (8) [The king] shall appoint trust-worthy agents in mines, in the collection of taxes, and in forests abounding in elephants. In religious rites [he shall engage] religious men ; clever men, in monetary transactions ; heroes, in conducting battles ; dreadful men, in dreadful affairs ; and eunuchs, in [the protection of] women. (9)

Every year, he shall collect from his subjects, as revenue, one sixth of the paddy ; similarly, in respect of all food grain ; (10) two per cent on animals, gold and clothes ; (11) one sixth of meat, honey, clarified butter, medicinal herbs, scents, flowers, fruits, timbers, leaves, deer-skins, earthen vessels (baked), unbaked earthen vessels, and bamboo works. (12) He shall not collect revenue from Bráhmaṇas, for they give virtue as tax unto the king. (13) The king takes one sixth share of the virtue and iniquity of all his subjects. (14) He shall collect one tenth [of the profit] of indigenous articles as duty, and one twentieth of that on imported articles. (15) He shall confiscate all goods, if one evades [payment] at the place where duty is collected. (16)

The artizans, those who live by handi-craft, and the S'udras shall do one work for the king, every month. (17) The master, ministers, forts, treasury, army, kingdom and allies form *Prakriti* [in the aggregate]. [The king shall] kill him, who obstructs all [or one] of these. (18—19) He shall keep spies, as his eyes, in his own kingdom, as well as in those of others. (20) He shall adore the pious. (21) He shall destroy the wicked (22)

He shall apply, in proper times and to proper persons, [the measures of] conciliation, dissension, bribe and punishment—to [kings who are] enemies, to friends, [to



those who are] neither friends nor foes, and to those [who] may be either friends or enemies. (23) He shall resort, in proper times, to alliance, war, military expedition, halt, maintaining a post against an enemy, seeking shelter and duplicity. (24) He shall undertake a military expedition either in [the month of] Chaitra (March) or Agrahāyana (October, November), or when the enemy is in difficulty. (25) When an enemy's country is brought under subjection, he shall not suppress the established laws and usage. (26) When attacked by an enemy, he shall protect his kingdom by all means. (27) There is no religion higher for a king than his renunciation of body in a battle. (28)

Those, who are killed for protecting kine, Brāhmanas, King, friends, wealth, wives or their lives, enjoy the celestial region; and so do they, [who die] for preventing intermixture of castes. (29) When an enemy's kingdom is brought under his possession, the king shall instate on the throne one of the previous royal family. (30) He shall not erradicate a royal family. [He shall bring a king] from a royal family from elsewhere. (31) He shall not be addicted to hunting, gambling, women and drinking (32). He shall not demolish the forts or gate-ways [of a newly-acquired kingdom]. (33) He shall not make gifts unto unworthy persons. (34) He shall take all from the mines. (35) Having obtained a hidden treasure, the master whereof is not known, he shall give half of it unto the Brāhmanas, and deposit the other half in his treasury. (36) Having obtained a hidden treasure, a Brāhmana may himself appropriate all. (37) A Kshatriya shall make over to the king one fourth, to the Brāhmanas one fourth, and shall himself take the half. (38) A Vais'ya shall make over one

fourth to the king, half to the Bráhmanas, and himself take one fourth. (39) Having divided the found treasure into twelve parts, a S'udra shall make over to the king five parts, to the Bráhmanas another five parts, and shall himself take the latter two. (40) The king shall confiscate the entire [property of the person], who does not communicate the report of such a find. (41)

Even from what is hidden by one's-self, [all the other castes], except the Bráhmanas, shall make over one of such twelve parts to the king. (42) If one declares what is hidden by another as that hidden by himself, he shall suffer penalty to that extent. (43) The king shall protect the property of a minor, orphan or a woman. (44) Recovering the property stolen by a thief, he shall make it over to the various castes. (45) If he does not get it, he shall make good the loss [of the owner] from his own treasury. (46) He shall pacify evil portends by benedictory rites. (47) Daily, with weapons, he shall avert the attack of a foreign army. (48) He shall elect as a 'priest one, who is well-versed in the Vedas, History and Religious codes, who is born in a good family, of full-grown limbs and given to asceticism, and those as ministers, who are pure, shorn of avarice, careful and capable. (49) Assisted by learned Bráhmanas, he himself shall look after the administration of justice. (50) Or he shall appoint a Bráhmāna in the administration of justice. (51) Those, who are born in good families, have gone through the initiatory rites, practise religious observances, and treat friends and enemies equally, and who can not be won over by suitors by appealing to their desire, anger, fear or avarice, are to be appointed by the king as his counsellors. (52) In all his works, the king is under



those, who make prognostication of the year. (53) The king shall always adore the deities and the Bráhmaṇas. (54) He shall serve the aged people and celebrate sacrifices. (55) Within his territory, no Bráhmaṇa shall live hungry ; nor shall any one else who is given to the performance of good works. (56) He shall make gifts of lands unto the Bráhmaṇas. (57) On asking, either on parchment or on a copper-plate, he shall make the deed of gift, mentioning the names of three generations of those to whom [such gifts are made], [of three generations] of his own family, the measurement and the boundaries, stamped with his own seal, for the information of the succeeding kings. (58) He shall not misappropriate the lands given by another. (59) He shall make over all sorts of valuable articles unto the Bráhmaṇas. (60) He shall protect his own self by all means. (61) He shall be handsome to look at, and must know the *mantras*, destructive of impediments and diseases. He shall not enjoy an article without first examining it. (62) He shall always smile before speaking. (63) He shall not brow-beat even one, who is condemned to death. (64) He shall administer punishment unto those who deserve it, proportionate to their guilt. (65) He shall properly create [forms of] punishment. (66) He shall not forgive any one for his second offence. One, who does not follow his duty, can not escape without being punished by the king.

The subjects of the kingdom, where the blue-colored, blood-eyed Punishment stalks fearlessly, flourish, if the king sees all properly. (67)

He shall mete out just punishment in his own kingdom, and administer harsh chastisement unto the enemies [so long they are not subdued]. He shall be

open-minded unto his friends and forgiving unto the Brâhmanas. (58)

The fame of the king, who acts thus, even if he lives by gathering grains, spreads in this world, like drops of oil in water. (69)

The king, who is happy in the happiness of his subjects and is sorry in their sorrow, is endued with fame in this world and becomes glorious in the celestial region, after death. (70)

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#### CHAPTER IV.

THE dust that is seen in the solar rays passing through a latticed window is known as *Trasarenu*. (1) Eight *Trasarenu*s make one *likshâ*. (2) Three of them make one *Râja-sarshapa* (3) Three of them make one *Gaura-sarshapa*. (4) Six of them [make] one *Yavah*. (5) Three of them make one *Krishmalam*; (6) five of them, one *Mâsha*. (7) Twelve of them make one *akshârdha*. (8) One *akshârdha* and four *Mâshas* [make] one *Suvarna*. (9) Four *Suvarnas* [make] one *Nishka*. (10) Two *Krishmalas* of equal weight make one *Rupyamâshaka*. (11) Sixteen of them [make] one *Dharana*. (12) One *Karsha* of copper is called *Kârshapana*. (13) Two hundred and fifty *panas* make one *prathama* (first) *Sîhasa*; the middle is known to consist of five hundred and the best of a thousand [*panas*] (14)

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## CHAPTER V.

ALL the Mahápátakins (great sinners), save the Bráhma-  
 manas, are subject to capital punishment. (1) There  
 is no corporeal punishment for a Bráhmaṇa. (2) [The  
 king shall] banish a Bráhmaṇa from his own country  
 after having marked his limb. (3) In case of a Bráh-  
 manicide, a headless figure shall be painted on his fore-  
 head. (4) For drinking spirituous liquor, the emblem  
 of wine [shall be painted]; (5) in theft, a dog; (6) in  
 violating a preceptor's bed, the female organ. (7) In any  
 other crime deserving a capital punishment, [the king]  
 shall banish him without confiscating his wealth and  
 inflicting any bodily punishment. (8) The king shall  
 destroy those, who govern unjustly or fraudulently, those  
 who make forged documents, those who administer  
 poison, the incendiaries, the robbers, and the murderers  
 of women, children and men; (9—11) those, who pilfer  
 rice, more than ten pitchers in quantity; (12) those  
 who steal gold, silver, etc., of more than one hundred  
*palas* in weight; (13) those, who without being born  
 in a royal family, desire for a kingdom; (14) those,  
 who break down bridges; (15) Those who give shelter  
 and food to robbers, (16) except when the king  
 is unable [to suppress them]; (17) those women who  
 are not under the control of their husbands and those  
 who commit adultery. (18) [The king] shall cut off  
 that limb of an inferior caste with which he strikes the  
 body of a superior one. (19) If one (*i.e.*, a low-caste  
 man) sits on the same seat [with a superior caste]  
 he, having his hip branded, shall be banished. (20)  
 If he spits, his lips shall be cut off. (21) If he passes  
 wind, his buttocks shall be cut off. (22) If he villifies, his

tongue shall be cut off. If one delivers religious instructions with haughtiness, the king shall pour hot oil into his mouth. (25—24) If one recites another's name and caste with a malicious intention, a rod, ten fingers [in length,] shall be put into his mouth. (25) He, who, though well read in the Scriptures, speaks falsely of his country, caste and deeds, shall be fined two hundred *panas*. (26) If a man calls a deaf or a lame man as such, he shall be fined a hundred *Kārshapanas*. (27) By vilifying elders, [one shall be fined] a hundred *Kārshapanas*. (28) If one vilifies another for being out-casted, he shall [pay] the highest fine. (29) If of minor sins, [he shall pay] the middling fine. (30) [The same penalty holds good in cases of] vilifying Bráhmanas, learned in the three Vedas, or guilds. (31) [To vilify] villages or countries [involves] the highest fine. (32) To vilify by using abusive words [involves a fine] of a hundred *Kārshapana*. (33)

To abuse one's mother [involves] the highest fine. (34) By vilifying [ones] own caste, [one] shall be fined twelve *panas*. (35) By vilifying an inferior caste, [one] shall be fined six *panas*. (36) In the vilification of a higher or of the same caste for sufficient reason thereof, the punishment is the same (*i.e.*, six *panas* or three *Kārshapanas*. (37—38) The same punishment holds good in case of using offensive language. (39) Highest fine is the penalty for knowing another's wife of the same caste. (40) [The penalty] for knowing a woman of an inferior caste is of the intermediate [form]. (41) [The same] for holding intercourse with a cow. (42) Capital punishment is laid down for knowing an out-caste. (43) For [holding sexual intercourse] with an animal the penalty is [a fine of]



a hundred *Karsha panas*. (44) [The same is the punishment] for one, who gives away a maiden in marriage without mentioning her defects. (45) He shall have to maintain her [also]. (46) By speaking of a maiden, who has no defects, as one having them, [one shall have to pay the highest fine. (47) The slayer of an elephant, horse, or a camel shall have one hand and one foot cut off. (48) [The same is the penalty] for one, who sells forbidden meat. (49) The slayer of any domesticated animal shall be fined a hundred *Karsha panas*. (50) He shall pay the price [of the animal] to its owner. (51) The slayer of wild animals shall be fined fifty *Karsha panas*. (52) The killer of birds and fishes shall be fined ten *Karsha panas*. (53) The killer worms shall be fined one *Karsha panam*. (54) The hewer of fruit-bearing trees shall be punished with the highest fine ; (55) the hewer of flower trees, with an intermediate fine. (56) The hewer of creepers and groves [shall be fined] a hundred *Karsha panas*. (57) The destroyer of grass [shall be fined] one [*Karsha panam*.] (58) They shall all have to pay compensation to the owners. (59) For striking [another] with hand [one shall be fined] ten *Karsha panas*. (60) [For striking another] with foot, [he shall be fined] twenty *Karsha panas*.] (61) For striking with a wood [the punishment is] the lowest fine. (62) [By striking] with a stone [the punishment is] the intermediate fine. (63) With a weapon [the penalty] is the highest fine. (64) For pulling another by the foot, hair, cloth or hands one shall be fined ten *panas*. (65) For inflicting pain on another without blood-shed, [one shall be fined] thirty-two *panas*. (66) If with blood, [the fine shall be] sixty-four [*panas*]. (67) The intermediate form [of fine is the penalty in cases of] breaking fingers, feet, or teeth,

and the cutting of ears and nose. (68) [The same is the penalty] when a blow is inflicted which stops movement, eating and speaking. (69) The highest fine is the penalty for injury to eyes, neck, arms, thighs or shoulders. (70) The king shall never free from fetters one who pierces another man's eyes. (71) Or he shall make him so (*i. e.*, pull out both his eyes). (72) Each [of the strikers] shall be punished with double penalty where many [persons] strike one [man]. (73) [The same is the penalty for] those, who, when piteously appealed to [by the person so struck], stand close by, or go away with indifference. (74) All male persons, inflicting such injuries, shall pay the charges, necessary to get the wound healed up. (75) [The same is the penalty for those], who strike domesticated animals. (76) The pilferer of a cow, horse, camel or elephant shall be made one-handed and one-footed. (77) For stealing goat one shall be made one-handed. (78) One, who steals rice, should be made to pay eleven times [the quantity stolen]. (79) The same is the penalty] for the pilferer of [other] food grains. (80) He, who steals gold or silver, more than fifty *palas* in weight, or more than fifty pieces of fine cloth, shall be made fingerless. (81).

A fine of eleven times [its value] is the penalty [for stealing an article] of lesser value. (82) Three times the value of each article, stolen, is the penalty for stealing thread, cotton, cow-dung, molasses, curd, milk, butter-milk, salt, earth, ashes, birds, fish, clarified butter, oil, meat, honey, a vessel made of thin bamboo splits, an earthen vessel, or an iron vessel. (83) [The same is the penalty] for stealing cooked food. (84) Five *Krishmalas* form the fine for stealing flowers, green shrubs, winding plants, creepers, and leaves. (85) [The same is the fine for stealing] green vegetables, roots and fruits.



(86) The first form of punishment holds good for stealing gems. (87) The stealer of articles, not mentioned [in a Law-code], [shall be made to pay a fine], equal to the value [of the article, stolen]. (88) All the stolen articles shall be returned to the owner. (89) Thereupon, proper punishment shall be inflicted [upon the thieves]. (90) He, who does not accord a way to those to whom a way should be given, shall be fined twenty-five *Karshapanas*. (91) [The same fine is the penalty] for not giving a seat to him, who is worthy of a seat. (92) [The same fine is the penalty] for not offering adoration to him, who is worthy of adoration. (93) [The same fine is the penalty for] inviting another Brâhmana by superseding a neighbouring one. (94) [The same is the penalty] for not feeding [a man] after having invited him. (95) If after saying 'so be it,' on being invited, one does not take one's meals, one shall [pay a fine of a gold Mâsha] and give double the quantity of the food to the inviter. (96) One, who contaminates a Brâhmana by giving him interdicted food, [shall pay a fine of] sixteen gold coins. (97) [He shall pay a fine of] a hundred [gold coins for giving food] that takes away his caste. (98) [Those, who give] wines, shall be killed. (99) Half [of that is the fine] for contaminating a Kshatriya. (100) Half [of the latter is the fine] for contaminating a Vais'ya. (101) The lowest fine [is for] contaminating a S'udra. (102) A man belonging to a caste that is not touched, and willingly touching the three [higher] castes, shall be killed. (103) One shall drive away, with the branch of a tree, a woman in her menses, if she so touches [others]. (104) He, who passes urine or excreta on a high-road, in a garden, or near a water-reservoir, shall be fined a hundred *panas*. (105) He shall remove those impurities. (106) The second form of fine is the penalty for him, who makes a hole in

another's house, ground, or wall. (107) He shall fill them up. (108) For throwing injurious articles in another's house [one shall pay a fine of] a hundred *panas*. (109) He who conceals (*i.e.*, *misappropriates*) a public property [shall pay the same fine.] (110) He, who does not give what has been sent for another, [shall pay the same fine.] (111)

Of father, son, preceptor, sacrificer (disciple) and priest, he who forsakes another, who is not out-casted, [shall pay the same fine.] (112) One shall not forsake them. (113) [The same is the fine for] him, who feeds S'udra mendicants at rites for the departed manes and celestials. (114) [The same penalty is] for him, who performs works which he is not entitled to do. (115) [The same penalty is] for him, who opens a locked house. (116) [The same penalty is for him], who swears without being asked to do so. (117) [The same penalty is for him], who cuts off the organ of a beast. (118) [A fine of] ten *panas* is the penalty for witnesses in a dispute between a father and a son. (119) The highest fine [is the penalty] for those, who create such dissensions from behind. (120) [The same is the penalty for those], who falsify weights or measures [of trade]. (121) [The same is for those], who speak of articles of correct weight as being of false weight. (122) [The same is for] him, who sells an imitation article for a genuine one. (123) [The same is the penalty for] those, who boycott commodities of trade (for purchasing them cheap), [as well as for those] who buy them cheap and sell them at a higher rate. (124) Each seller [shall be so fined.] (125) He, who, after taking the value of a commodity, does not give it, shall be made to make it over with interest. (126) The king shall punish him [with a fine of] a hundred *panas*. (127) For not taking



delivery of a purchased article, the purchaser shall have to suffer the loss, [if the article is accidentally destroyed.] (128) If one sells an article interdicted [for sale] by the king, it shall be confiscated. (129) If one, engaged [in collecting the duty on river-born articles, realizes the duty on land-born commodities, one shall be punished] [with a fine of] ten *panas*. (130) If one, engaged in collecting duty on articles carried by boats, realizes the same from a religious student, hermit, ascetic, a pregnant woman, or one who is so-journeying to a place of pilgrimage, [one shall be punished with the same fine.] (131) It shall be refunded to them. (132) He, who plays with false dice in a game of] dice, shall have his hand cut off. (133) The best part [*i.e.*, the thumb and fore-finger] shall be cut off [from the hands of those], who play fraudulently [in a game of dice.] (134) The hands of a pick-pocket shall be cut off. (135) It shall be the fault of the keeper, if he does not come when a cow is killed by a wolf in the day time. (136) He shall pay the price of the animal, so killed, to its owner. (137) One, milching [a cow], without the permission of its owner, shall pay a fine of twenty-five *Karshapanas*. (138)

If a buffalo destroys corn, its keeper shall be punished with [a fine of] eight *Māshas*. (139) In the absence of a keeper, the owner [shall be punished.] (140) [The same is the fine in the case of a] horse, camel, or ass. (141) Half [of that fine is in the similar case of] a cow. (142). Half of that [is for] a goat. (143) Double is the fine, if [those animals] sit, after eating [the crop]. (144) In every case the value of the crop, damaged, [shall be paid] to the owner. (145) There is no wrong [if they graze] on a road, in a village, or in an enclosed pasture land.

(146) [Nor if they do so] in a land, which is not fenced. (147) [There will be no wrong if they graze] for a short while. (148) [There will be no wrong], if most excellent bulls, and kine that have recently given birth to young ones, [graze]. (149) The highest fine is the penalty for him, who engages a higher caste in his service. (150) He, who has given up the life of a religious mendicant, shall serve the king. (151) If a servant gives up his service before the termination of the full period of contract, he shall have to refund the entire money [paid to him]. (152) He shall pay a fine of a hundred *panas* to the king. (153) He shall make good the loss to the owner caused by his own negligence and not by accident. (154) If a master discharges a servant before the full period of contract is over, he shall have to pay the entire [amount of] wages. (155) [He shall pay] a hundred *panas* to the king, but not when the servant is charged with neglecting his duty. (156) He, who makes over to another a maiden who has been betrothed to one, shall be punished like a thief, except when some defect is found in the bride-groom. (157) [The same is the penalty for him], who forsakes his wife without any fault. (158) If one unknowingly and openly buys another's article, he is not culpable of any offence. (159) The owner shall get back the article. (160) If one buys [an article] secretly and at a lesser price, both the buyer and the seller shall be punished as thieves. (161) The stealer of a public property shall be banished. (162) [The same is the punishment for him, who transgresses any common law. (163) He, who misappropriates a property that is deposited with [him, shall be made to return it to the owner with interest. (164) And he shall be punished by the king as a thief. (165) He, who calls an article that is not pledged as one pledged, [shall be equally



punished. (166) Having punished him, who destroys a boundary mark, [the king] shall again have the boundary marked. (167) One, who makes another out-casted, by giving him interdicted food, shall be banished. (168) One, who sells forbidden food and articles that should not be sold, [shall be similarly punished]. (169) The highest money-penalty shall be inflicted on him, who breaks an idol. (170) A physician, by falsely treating persons of higher order, [shall be punished with the higher fine. (171)

[By so treating] middle-class men, [he shall be punished with a fine of the] second form. (172) The lowest fine [is] when he so treats low-class people. (173) Having chastised him who does not give a promised article, [the king] shall inflict the lowest fine [on a man]. (174) Every thing belonging to a false witness shall be confiscated. (175) [The same is the penalty] for members [of a council] who live on bribes. (176) He, who takes per force from another a plot of land, measuring a *go-charma*, and gives it away, shall be killed. (177) If it is less than that, he shall be punished with a fine of sixteen gold coins. (178) Whether small or big the plot of land, the produce of which one enjoys for one full year, is called *gocharma*. (179)

If two men dispute over a property which is pledged with them, the final decree is for him, who [proves] possession without any force. (180) If one is in the full possession of a property, the acquisition and the possession of which [is proved], the possessor shall retain it; it shall never be taken away [by another.] (181) The right of a son to the property, which had been legally in the possession of his father, shall never be questioned, after his demise, for he has obtained that [property] by succession. (182) Even in the absence of any written

document, the fourth generation shall obtain what had been legally in the possession of three generations. (183) For slaying animals with nails, or those with tusks, or those with horns, or robbers, elephants, or horses, the destroyer shall not be charged with any offence. (184) Without any consideration whatsoever, one may slay his preceptor, a boy, an old man, or a Bráhmāna greatly read in the S'ruti, if he approaches him with a view to kill him. (185) A man commits no offence by secretly or openly slaying one who attempts to murder [him]; for [such an action] provokes his anger. (186) One, who takes up a sword [to kill another], one who administers poison, an incendiary, one who raises up his hand for imprecating a curse, one who attempts to kill another by an *Atharvan* rite, one who charges another falsely with murder before the king, and one who ravishes another's wife are the seven *A'tatâyins*. [Besides these], those, who destroy fame, wealth and religious rites, [are also called *A'tatâyins*.] (187—188) O Dharani, all the forms of punishment for all crimes have thus been very extensively described by me unto thee. (189) In other crimes, [which have not been mentioned], the king, after learning the caste, position and age of the delinquent and consulting with the Brahmanas, shall administer punishment. (190) He, who lets go a person, who deserves punishment, shall bear double penalty; and similarly, that wretch of a man, who punishes one who does not deserve any punishment. (191) That king is entitled to go to the region of Indra, in whose city there is no thief, no adulterer, no person who gives vent to unpleasant words, no desperado, or law-breaker. (192)



## CHAPTER VI.

A CREDITOR shall take from the borrower the entire amount of the money *i.e.*, capital lent by him. (1) Every month, according to the order of caste, [he shall take] two, three, four, or five per cent [as interest]. (2) All the castes shall pay the interest as promised by them. (3) If there is no definite agreement, one shall, after the expiry of a year, [pay the interest] as sanctioned by Law. (4) No interest shall run, if the article pledged is enjoyed [by the creditor] (5) The creditor shall make good the mortgaged article, if it is destroyed, except by an accident or through the oppression of the king. (6) Even if the maximum amount of interest is paid, the mortgaged article, if it is immovable, [shall not be returned], unless there is an agreement to that effect. (7—8) [The creditor] shall return the immovable property, that is mortgaged with him for the realisation of the interest, after the payment of the[said] interest. (9) If the creditor does not accept the money, offered, when it is returned no interest shall run thereon. (10) The highest accumulation of interest on gold is double [the capital]. (11) That on paddy is three-fold. (12) That on cloth is four-fold. (13) That on oily substances is eight-fold. (14) A young one [should be given as interest in case of a loan] of female animal. (15) Endless is the accumulation [of interest] on drugs or enzymes used to cause fermentation in the manufacture of wine, on cotton, thread, on hide, on weapons, on bricks, and cinders. (16) Double [is the accumulation] on articles not mentioned [in the Code]. (17) The king shall not say anything when [the creditor] attempts by any means to realize the money advanced. (18) When forced to pay [the money if the debtor] goes to the king, [the latter] shall punish him with a fine] equal [to the capital]. (19) If the

creditor goes to the king and proves the loan, the debtor shall pay one twentieth part [to the king]. (20—21) [If a debtor] denies the debt entirely, and if one is proved, he must pay all. (22) There are three ways of proving a debt, *viz.*, written document, writer, and affirmation on oath (23) What is taken before a witness, shall be returned before a witness. (24) When full satisfaction of a witten document is entered, it shall be torn off. (25) when a part payment is made, and if the [original] written document is not near at hand, the creditor shall give a receipt written in his own hand (26) If the debtor dies, or becomes a religious mendicant, or leaves his home for an unknown country, his son or grand-son stands bound to repay it, for twelve years. (27) Afterwards [they are not legally bound to pay it], if they do not wish it. (28) One, who inherits the property of a person, whether he is sonless or has a son, shall liquidate his debt. (29) One, who takes the wife of a person having no property, [shall pay] his debt. (30) (A woman shall not pay the debt contracted by her husband or herself. (31) The father shall not pay the debt contracted by his son. (32—33) The survivor shall pay the debt made by the members of a joint-family (34) [One shall pay] the paternal debt [from the property] of one's brothers, living jointly. (35) And if partitioned, they shall pay [the debt], proportionate to their respective shares. (36) The debt [contracted] by the wives of milk-men, wine-sellers, washermen and hunters their husbands shall repay. (37) [Debt] orally made shall be discharged by any member of the family. (38) Any debt contracted for the maintenance of the members of a family should be paid by any member. (39)\* The husband or sons shall

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\* See Yājñawalkya, Chapter II, Sloka 54.



not pay a debt contracted by a woman. If having taken a loan with a promise, "I shall repay it as such [*i.e.* the capital only] tomorrow," one does not repay it out of avarice, [the creditor] shall get the interest. (40)

Surety is sanctioned in *Darsana* (presentation,) *pratyaya* (creating confidence) and *Dāna* (giving.) The first two sureties, if their statements prove false, must be compelled to repay the money: and even the sons of him, who undertakes to repay the money himself, [are to repay the money] after his demise. (41) If there are many sureties they shall have to repay the money according to the extent of their respective shares. And in the absence of explicit terms, the will of the creditor shall prevail. (42) A debtor must pay double the amount, which a surety, pressed by the creditor, pays to him [on debtor's behalf. (43)

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## CHAPTER VII.

Now there are three classes of written documents (1) [They are] attested by the king, attested by [an independent] witness, and unattested by any witness. (2). A *Rājasākshika* [attested by the king] [document] is one which is written by a clerk appointed by the Court, and stamped with his finger-prints by the Head of the Department. (3) A document, written at any place, and by any body, marked with the finger prints of witnesses, [is one] having witnesses. (4) A document] written in one's own hand [requires no witness. (5) A document executed by force is not valid. (6) All documents fraudulently executed are [not valid] (7) [A document], which is attested with finger prints by witnesses, who are considered disqualified either for natural

weakness [old age] etc., or bad deeds is not void even though it is attested by a witness. (8) [A document] written by such [a disqualified man] is also invalid. (9) [Likewise is a document] executed by a woman, by a boy, by one dependent on another, by an insane person, or by one terrorized or beaten. (10) [A document], which is not hostile to the established usage of the country, stamped with clear marks, and written in distinct and clear letters, is to be treated as an evidence. (11) A doubtful document shall be examined by the letters, by the seal affixed thereto, and by page-marks, arguments and a copy of similar writing. (12) In a case, where a debtor, a creditor, a witness, or a writer dies, the document shall be proved by his own handwriting or mark. (13)

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### CHAPTER VIII.

Now about those, who [can not be cited as witnesses.] (1) The king, a S'rotriya, a religious mendicant, a cheat, a thief, a dependant, a woman, a boy, a desperado, an aged person, a drunkard, an insane person, a cursed man, an out-caste, a hungry man, one stricken with thirst, one addicted to vices of gambling etc., and one blinded by attachment [shall never be cited as witnesses.] (2) An enemy, a friend, one counted with the transactors (creditors), one who performs actions hostile to the order to which he belongs, one whose blemishes have been found out, and those who help [the transactors shall never be cited as witnesses.] (3) He, who, without being cited as a witness, speaks something, [is not to be treated as a witness.] (4) So



is the only one witness. (5) In cases of theft, robbery, vilification, striking and adultery the witnesses shall not be examined.\* (6)

Now about witnesses. (7) Persons born in good families, persons endued with good character, those possessed of riches, those who celebrate sacrifices, those who are engaged in ascetic austerities, those who have sons, those who are conversant with Religious Codes, those who have studied the Vedas, the truthful, and those who are well-read in the three forms of learning [shall be cited] as witnesses. (8) Even one man, possessed of accomplishments mentioned before and approved by both the parties, [may be cited as a witness.] (9) Of the two contending parties, the witnesses of the complainant shall be first examined. (10) If for some business the plaintiff's party be weak then those of the defendant shall be examined. (11) If any witness, who has been called, be dead or goes to another country, those, who know what he would have said, should give evidence. (12) A witness is one who has seen or heard [a thing] directly. (13) The witnesses are purified by truth. (14) In a case which involves the death of a Brahmachārin [he is purified] by untruth.† (15) For the purification thereof a twice-born person shall offer oblations to the fire with the *Kushmānda Mantras*. (16) By fasting for a day a S'udra shall give morsels of food to ten kine. (17) He whose face is naturally discoloured and who makes contradictory statements is to be treated as a false witness. (18) Having called the witnesses after sun-rise and made them take oath

\* i.e., no distinction shall be made, even those such as the king, etc., who are excluded from the list, shall be called as witnesses.

† The purport of the sloka is :—In a case where by speaking truth a Brahmachārin is killed, a witness may speak untruth.

[the Judge] shall question [them.] (19) He shall] accost a Brâhmana [saying] "say." (20) [He shall ask] a Kshatriya [saying,] "Tell the truth." (21) [He shall ask] a Vais'ya [to swear by] cow, seeds and gold.\* (22) and ask] a S'udra [to swear by] heinous crimes.† (23) The regions, which are for the *Mahâpâtakins* (great sinners) and those which are for persons guilty of minor sins, are for the false witnesses. (24—25) [To give false evidence] destroys all virtues acquired in the period intervening between life and death. (26) The sun sheds its rays by truth. (27) The moon shines by truth. (28) The wind blows by truth. (29) The earth sustains [the load] by truth. (30) The water exists by truth. (31) The fire exists by truth. (32) The sky [exists] by truth. (33) The Devas [exist] by truth. (34) The sacrifices [exist] by truth. (35)

A thousand horse-sacrifices and truth being weighed in one scale truth becomes heavier than a thousand horse-sacrifices. (36)

Those, who knowing about a matter, remain silent while giving evidence, shall be equally guilty as false witnesses, and likewise punished. The king shall examine the witnesses in the order of their castes. (37) He, whose witnesses, after taking oath, shall speak the truth, shall come off victorious. Certain is his defeat, whose [witnesses] speak otherwise. (38) If the witnesses vary the king shall accept the evidence of the majority. If there be an equal number [he shall accept] the statement of those of higher accomplishments, and of the foremost of the twice-born ones if they are equally accomplished. (39)

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\* *i.e.*, Cow, seed, and gold will yield nothing for him, if he speaks falsehood. This is an oath intended to terrorize a Vais'ya.

† The Judge shall put the threat before a S'udra, saying that he shall be visited by the direst possible sin, if he speaks falsehood.



In every dispute where a false witness speaks an untruth the cause of action shall cease then and there and what is done shall be treated as what is not done. (40)

### CHAPTER IX.

NOW about the administering of oath: (1) In case of high treason and robbery [the Judge] may give oath according to his pleasure: (2)

In cases of mortgage and theft [the oath] shall be regarding the quantity of the value. (3) In all monetary transactions [the king] shall put down gold as the standard of valuation. (4) If the value of an article be less than a *Krishmala*, a *S'udra* shall be made to take oath with a *Durvā* in his hand; (5) if it is less than two *Krishmalas*, with sesame in his hands; (6) if less than three *Krishmalas*, with silver in his hand; (7) if less than four *Krishmalas*, with gold in his hands; (8) if less than five *Krishmalas*, with earth raised by a plough in his hands. (9) If the value is less than a half gold coin a *S'udra* shall be given a *Kosha* (ordeal). (10) If it is more than that, *Tulā* (ordeal of weight), fire, water, or poison, any of these shall be given according to the position of the person [guilty]. (11) If the value be double of what has been mentioned a *Vais'ya* shall be made to take an oath. (12) If it is three-fold a *Kshatriya* [shall be made to talk an oath]. (13) If it is four-fold a *Brâhmaṇa* shall be made to go through a *Kosha* (ordeal). (14) [None] shall give a *Brâhmaṇa* a *Kosha* (a trial by ordeal). (15) Except creating confidence in future and with no other object, a *Brâhmaṇa* shall be made to go through an ordeal. (16) In the place of an

ordeal a Brāhmaṇa [shall take an oath] with earth, raised by a plough, in his hands. (17) Even if the value be less, a person, who had been guilty of some previous crime, shall be made to take one of the higher oaths. (18) Even in greater necessity, one, who is known amongst good men as one of excellent character, [shall not be made to take oaths. (19) The complainant shall make a covenant that he shall be punished if the charge fails. (20) The accused too shall take oath. (21) In cases of high treason and robbery one shall have to take oath even if he undertakes to be punished in case of the charge not being proved (22) *Tulā* or the ordeal of weight shall be administered to women, Brāhmaṇas, to those of defective limbs and to weak and diseased persons. (23) That *Tulā* shall not take place when the wind blows (24) The ordeal of fire shall not be administered to one suffering from leprosy, to a weak man and to an iron-smith. (25) [It shall not take place] in autumn or summer. (26) Poison shall not be administered to one suffering from leprosy, to one suffering from Pittam and a Brāhmaṇa. (27) [It shall not take place] in the rainy season. (28) The [ordeal by] water shall not be administered to persons afflicted with phlegm, to the timid, to the asthmatic, nor to those who earn their livelihood by water. (29) Nor during Hemanta and Sisira (from middle of November to middle of March.) (30) The ordeal must not be administered to atheists. (31) Nor when the country is stricken with disease or pestilence. (32) [The judge] shall summon the defendant at sunrise, after having fasted on the previous day and bathed with his clothes on and make him go through all the ordeals in the presence of the gods and Brāhmaṇas. (33)



## CHAPTER X.

NOW about the ordeal by balance. (1) [The scale-tongue] shall be four *Hastas* (cubits) above the ground, and two *Hastas* long. (2) The beam of the balance shall be made of substantial wood, five *Hastas* long, and the two scales must be suspended from its two ends. (3) One of goldsmiths or braziers should make it equal on both sides. (4) [They shall] put the person [accused] into one scale and a stone or some other [article] of the same weight into the other. (5) The equivalent and the man having been equally weighed and well marked, the man should be made to get down. (6) [The judge] shall take the scale by oath; (7) so will the person who will hold it. (8)

The places, which are ordained in the Smṛiti for the murderers of Brāhmaṇas, or for false witnesses, are for the person, who, appointed to look after the weighing, acts fraudulently. (9)

Thou, O balance, art called Dharma (justice or equity). Thou, O *Dhāta* (ordainer), knowest what mortals do not comprehend. (10)

Being charged with a legal offence, this man is being weighed in thee. Therefore, it behoves thee to deliver him lawfully from this dubious position. (11)

Thereupon, [the judge shall] have him placed into the scale again. If he rises with it, he is freed from the charge, according to the law. (12)

In cases of the strings bursting or the beam breaking, [the judge] shall place the man again into the scale. The knowledge should be so very positive as to arrive at a just determination. (13)

## CHAPTER XI.

NOW about the ordeal by fire. (1) He must make seven circles, each, sixteen fingers in breadth, the intervening space being of the same breadth. (2) Thereupon, [the judge shall place seven fig-leaves into both the palms, of the hands of the accused [about to perform the ordeal], who shall turn his face towards the east and stretch out both the arms. (3) Those [leaves] and both the hands he must bind with a thread. (4) Then he must put into his hands a red-hot iron-ball, fifty *Palas* in weight and smooth. (5) Taking it up [the person] shall pass through the circles, stepping the ground neither very hurriedly nor very slowly. (6) Thereupon, having got beyond the seventh circle, he shall put down the iron-ball on the ground. (7)

A man, whose hands are burnt in any place, shall be considered guilty ; but if they remain wholly unburnt, he shall be declared innocent. (8)

If he lets drop the ball from fear, or if it is doubtful whether he is burnt or not, [the man] shall be made to take up the iron ball again, on account of the defect of the ordeal. (9)

[At the beginning, the judge] shall cause the person to rub some rice in his hands and then shall notice [carefully whether there is any mark] ; then consecrating the iron-ball with the *mantram*, he shall place it into his hand. (10)

"Thou, O fire, livest in the minds of all creatures, like a witness. O fire, thou knowest what mortals do not comprehend. (11)

"This man, being charged with a legal offence, wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (12)



## CHAPTER XII.

NOW about [the ordeal by] water. (1) [The accused shall enter] water, which is free from mud, aquatic plants, vicious animals, fish, leeches and others. (2) The water having been consecrated with *mantrams*, he shall enter it, which will be navel-deep, holding the knees of another man, who is neither a friend nor an enemy, and dive into it. (3) Directly another man must shoot an arrow from a bow, which must be neither too strong nor too weak. (4) Another man shall fetch it speedily. (5)

He, who shall not be visible in the meantime, shall be declared innocent, otherwise even if one limb becomes visible, he shall be deemed guilty. (6)

Thou water livest in the minds of all creatures as a witness. O water, thou knowest what mortals do not comprehend. (7)

This man, charged with a legal offence, dives into thee; it behoves thee, forsooth, to deliver him from this doubtful position. (8)

## CHAPTER XIII.

NOW about [the ordeal by] poison. (1) Any [other] poison must not be given, (2) save that obtained from the Sringa plants, which grow on the Himalayas. (3) Of this [the judge] shall give seven grains, mixed with clarified butter, to the accused. (4)

If the poison is digested easily without violent symptoms, [the judge], knowing him innocent, shall discharge him at the end of the day. (5)

On account of thy poisonous and harmful nature, thou art dreadful unto all creatures; O poison, thou knowest what mortals do not comprehend. (6)

Charged with a legal offence, this man wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (7)

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#### CHAPTER XIV.

Now about [the ordeal] by *Kosha* (sacred libation). (1) Having invoked the dreadful deities, [one shall] drink three handfuls of water in which [images of] these deities have been bathed, (2) saying at the same time "I have not done this," with his face directed towards the deity. (3) Know him to be guilty to whom any calamity\* happens within two or three weeks; otherwise he is freed from the charge. A righteous king should honour him, who has cleared himself from guilt by an ordeal. (4—5)

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#### CHAPTER XV.

Now there are twelve kinds of sons. (1) The first is the son of the body, *i.e.*, he who is begotten (by the husband) himself on his own lawfully married wife. (2) The second is the son of the soil (wife) *i.e.*, one begotten† on her by an appointed kinsman, allied by

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\* Such as illness, death of a relative, fire in the house, or any other unexpected or unforeseen calamity.

† We have followed the Text *byotpaditah* which the commentator Nanda Pundit has followed. Some manuscripts read *Kotpaditah*, "begotten by a kinsman." The commentator paraphrases the clause as follows "begotten by an elder or younger brother of the husband; on failure of such by a kinsman allied by funeral oblations; on failure of him, by one belonging to the same gotra (race) as the husband; on failure of him by one descended from the same Rishi ancestors as he; on failure of him by a member of the higher caste *i.e.* a *Brāhmana*."



funeral oblations, or by a member of the highest caste. (3) The third is the son of an appointed daughter. (4) She is called an appointed daughter, who is given away by her father, saying "Her son shall be my son." (5) A brother-less woman is also an appointed daughter though she has not been given away according to the rule of an appointed daughter. (6) The son of a twice-married woman is the fourth. (7) She, who being a virgin is married for the second time, is called *punarbhū* (twice-married). (8) She too is also called *punarbhū*, who, though not legally married more than once, has lived with another [before her marriage]. (9) The *Kānina* or a son born of an unmarried woman is the fifth. (10) [He is called so] who is born of a woman in her maidenhood in the house of her father. (11) He belongs to the man who marries [her afterwards]. (12) The son who is born secretly in the house is the sixth. (13) He belongs to him in whose bed he is born. (14) The son received with a bride is the seventh. (15) He is the son of a woman, married while pregnant. (16) He belongs to him, who marries [the pregnant bride]. (17) The adopted son is the eighth. (18) He belongs to him to whom he is given by his father or mother. (19) The son purchased is the ninth. (20) He belongs to him] by whom he is purchased. (21) The son, self-given, is the tenth. (22) He [belongs to him] to whom he gives himself. (23) A deserted son is the eleventh. (24) [He is called so] who is forsaken by his parents. (25) He [belongs to him] by whom he is taken up. (26) The son begotten on any woman whatsoever is the twelfth. (27) Of these, each preceding one is preferable to the [one] succeeding. (28) He only inherits the property. (29) He shall maintain others. (30) He shall marry unmarried

(sisters) proportionate to the property inherited by him. (31) Out-castes, eunuchs, persons suffering from incurable diseases, and those having defective limbs are not entitled to any share. (32) They should be maintained by those, who inherit the property (33) Their own begotten sons shall receive a share. (34) And not the children of an out-caste, provided they were born after the act for which the parents were outcasted. (35) Children begotten by husbands of inferior (castes) on women of higher castes are not entitled to a share. (36) These sons will not inherit the property of their grand-father. (37) They are to be supported by those, who inherit the shares. (38) He, who inherits the property, shall offer funeral oblations. (39) Amongst wives of one husband the son of one is the son of all.\* (40) Like-wise, amongst brothers begotten by one father. (41) A son, even if he does not inherit his father's property, shall offer the funeral oblations (42) Because he saves his father from the hell called *Put*, therefore the son is called *Putra* by Swayambhu himself (43)

He (father) throws his debt on him (the son); and the father comes by immortality if he beholds the face of a living son. (44)

Through son he conquers the regions, through a grand-son he enjoys immortality, and through the son's grand-son he attains to the solar region. (45)

No distinction is made in this world between the son of a daughter, for even a daughter's son encompasses the Salvation of a son-less person, just like a son's son. (46)

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\* He must offer funeral oblations to all of them.



## CHAPTER XVI.

SONS [begotten] on women equal in caste [to their husbands] are equal in caste [to their fathers]. (1) [Sons begotten] on women of lower castes, become of the caste of their mothers. (2) Sons begotten on women of higher castes are despised by the twice-born. (3) Of these the son of a S'udra by a Vaisya woman is named *A'yogava* (4) Pukkasa and Māgadha are sons of a Vaisya and S'udra respectively by a Kshaitrya woman. (5) The Chāṇḍāla, Vaidehaka and Suta are the sons of a S'udra, Vais'ya and Kshatriya respectively by a Brāhmaṇa woman. (6) Besides these there are numberless other mixed castes produced by further intermixture. (7) Ayogavas shall earn their livelihood by artistic performances (dancing etc.) (8) Hunting is the means of support in] the case of Pukkakas. (9) Eulogy is that of the Māgadhas (10) The execution of criminals is that of the Chāṇḍālas. (11) Vaidehakas must earn their livelihood by keeping [dancing girls and other public] women and profiting by what they acquire. (12) To manage the horses [is the means of livelihood] open to the Sutas. (13) The Chāṇḍālas must live at the outskirts of a village and put on the mantles of the dead. This is what distinguishes them [from other castes] (14) All should have social intercourse only between themselves. (15) [Like higher castes] the son inherits the property of his own father. (16)

All these mixed castes have been pointed out in the order of their father and mother. Whether [their birth] is kept secret or is publicly known, they may be found out by their deeds. (17)

To relinquish life, without any consideration for reward, in order to save a Brāhmaṇa or a cow, or for

the sake of a woman or child, confers heavenly bliss even upon base castes. (18)

## CHAPTER XVII.

IF a father makes a partition with his sons, he may dispose of his self-acquired property as he likes. (1) But in a property inherited from the paternal grandfather the ownership of father and son is equal. (2) [Sons] separated from their father should give a share to [a brother], who is born after partition. (3) The property of a son-less person goes to his wife; (4) On failure of her to his daughter (5); on failure of her to his father; (6) On failure of him to his mother; (7) On failure of her to his brother; (8) On failure of him to his brother's son; (9) On failure of him to *Vandhus\**; (10) On failure of them to *Sakulyas†*; (11) On failure of them to a fellow-student. (12) Failing him it goes to the king with the exception of a Brâhmaṇa's which goes to other Brâhmaṇas. (13—14) The preceptor shall take the property of a hermit [deceased]; (15) Or his pupil [may take it]. (16)

A re-united coparcener or a uterine brother shall take the share of his re-united coparcener or uterine brother when deceased [without any issue] and shall deliver it [to a son subsequently] born. (17) What has been presented to her, on her husband's marriage with another woman, what has been given to her by her

\* Relations allied by funeral oblations. The commentator says the property goes first to the *Sapindas* on the father's side.

† Distant Kinsmen beginning with the fifth in descent and ascent.



ಶ್ವೇತಸಂಹಿತಾ ।

೩೬೧

## ಚತುರ್ಥೋಽಧ್ಯಾಯಃ ।

ಘೃಹದಾತಿ ಗಯಾಕ್ಷೇತ್ರೇ ಪ್ರಭಾಸೇ ಪುಷ್ಕರೇಽಪಿ ಚ ।  
 ಪ್ರಯಾಗೇ ನೈಮಿಷಾರಣ್ಯೇ ಸರ್ವ್ವಮಾನನ್ಯಮುಚ್ಯತೇ ॥ ೧  
 ಗङ್ಗಾಯಮುನಯೋಸ್ತೋರೇ ತೌರ್ಥೇ ವಾಮರಕಣ್ಠಕೇ ।  
 ನರ್ಮದಾಢಾಂ ಗಯಾತೌರೇ ಸರ್ವ್ವಮಾನನ್ಯಮುಚ್ಯತೇ ॥ ೨  
 ಪಾರಾಣಸ್ಯಾಂ ಕುರುಕ್ಷೇತ್ರೇ ಭೃಗುತುಙ್ಗೇ ಮಹಾಲಯೇ ।  
 ಸಪ್ತಾರಣ್ಯೇಽಸಿಕೂಪೇ ಚ ಯತ್ ತದಕ್ಷಯಮುಚ್ಯತೇ ॥ ೩  
 ಕ್ಷೇತ್ರೇಷು ತಥಾರಾತ್ರೌ ಸನ್ಯಯೌಶ್ಚ ವಿಶೇಷತಃ ।  
 ನ ಆದ್ರಮಾಚರೇತ್ ಪ್ರಾಚ್ಛೋ ಕ್ಷೇತ್ರೇಷು ನ ಚ ವ್ರಜೇತ್ ॥ ೪  
 ಹಸ್ತಿಕ್ಷಾಢಾಸೂರ್ಯಮಿತಚಂದ್ರಾರ್ಧೌ ರಾಹುದರ್ಶನೇ ।  
 ವಿಪುಲವ್ಯಯನೇ ಚೈವ ಸರ್ವ್ವಮಾನನ್ಯಮುಚ್ಯತೇ ॥ ೫  
 ಪ್ರೌಢಪದ್ಯಾಮತೌತಾಢಾಂ ಮಘಾಯುಕ್ತಾಂ ಲಯೋದಶೌಮ್ ।  
 ಪ್ರಾಪ್ಯ ಆದ್ರಂತು ಕರ್ತವ್ಯಂ ಮಧುನಾ ಪಾಯಸೇನ ಚ ॥ ೬  
 ಪ್ರಜಾಂ ಪುಷ್ಠಿಂ ತಥಾ ಸ್ವರ್ಗಮಾರೋಗ್ಯಞ್ಚ ಧನಂ ತಥಾ ।  
 ನೃಣಾಂ ಪ್ರಾಪ್ಯ ಸದಾ ಪ್ರೌತಿಂ ಪ್ರಯಞ್ಚಂತಿ ಪಿತಾಮಹಾಃ ॥ ೭  
 ಇತಿ ಶ್ವೇತಸಂಹಿತೇ ಧರ್ಮಶಾಸ್ತ್ರೇ ಚತುರ್ಥೋಽಧ್ಯಾಯಃ ॥ ೧೪ ॥

## ಪಞ್ಚದಶೋಽಧ್ಯಾಯಃ ।

ಜನನೇ ಮರಣೇ ಚೈವ ಸಪಿಂಡಾಢಾಂ ದ್ವಿಜೋತ್ತಮಾಃ ।  
 ಖಗ್ರಹಾಕ್ಷುಢ್ವಿಮವಾಪ್ನೌತಿ ಯೋಽಗ್ನಿವೇಶಸಮನ್ವಿತಃ ॥ ೧  
 ಸಪಿಂಡತಾ ತು ಪುರುಷೇ ಸಪ್ತಮೇ ವಿಢಿವರ್ತತೇ ।  
 ಜನನೇ ಮರಣೇ ವಿಪ್ರೋ ದಶಾಹೇನ ವಿಶುಢ್ಧಯತಿ ॥ ೨

चत्रियो द्वादशाहेन वैश्यः पक्षेण शुध्यति ।  
 मासेन तु तथा शूद्रः शुद्धिमाप्नोति नान्तरा ॥ ३ ॥  
 रात्रिभिर्मासतुल्याभिर्गर्भस्त्रावे विशुध्यति ।  
 अजातदन्तवाले तु सद्यः शौचं विधीयते ॥ ४ ॥  
 अहोरात्रात्तथा शुद्धिर्वाले त्वक्तचूडके ।  
 तथैवानुपनौते तु व्रथाच्छुध्यन्ति मानवाः ॥ ५ ॥  
 मृतानां कन्यकानान्तु तथैव शूद्रजन्मनः ।  
 अनूढभार्यः शूद्रस्तु षोडशाद्वत्सरात् परम् ॥ ६ ॥  
 मृत्युं समवगच्छेत्तु मासं तस्यापि वान्धवाः ।  
 शुद्धिं समवगच्छन्ति नात्र कार्या विचारणा ॥ ७ ॥  
 पितृवैश्मनि कन्या या रजः पश्यत्यसंस्कृता ।  
 तस्यां मृतायां नाशौचं कदाचिदपि शाम्यति ॥ ८ ॥  
 ह्योनवर्णाद् यदा नारी प्रमादात् प्रसवं व्रजेत् ।  
 प्रसवे मरणे तज्जमशौचं नोपशाम्यति ॥ ९ ॥  
 समानं खल्वशौचन्तु प्रथमे तु समापयेत् ।  
 असमानं द्वितीयेन धर्मीराजवचो यथा ॥ १० ॥  
 देशान्तरगतः श्रुत्वा सत्त्वानां मरणाद्भवौ ।  
 यच्छेषं दशरात्रस्य तावदेवाशुचिर्भवेत् ॥ ११ ॥  
 अतीते दशरात्रे तु तावदेव शुचिर्भवेत् ।  
 लक्षा संवत्सरेऽतीते स्नान एव विशुध्यति ॥ १२ ॥  
 अनौरसेषु पुत्रेषु भार्यास्वन्यगतासु च ।  
 परपूर्वासु च स्त्रीषु व्रथाच्छुद्धिरिहेष्यते ॥ १३ ॥  
 मातामहे व्यतीते तु आचार्य्यं च तथा मृते ।  
 गृहे मृतासु दत्तासु कन्यासु च व्रतं तथा ॥ १४ ॥



विनष्ट राजनि तथा जाते दौहित्रके गृहे ।  
 आचार्यपत्नीपुत्रेषु दिवसेन च मातुले ॥ १५  
 मातुले पक्षिणीं रात्रिं शिष्यत्विग्वान्धवेषु च ।  
 सन्नद्धाचारिणि तथा अनचाने तथा मृते ॥ १६  
 एकरात्रं त्रिरात्रं वा षड्रात्रं मासमेव च ।  
 शूद्राः सपिण्डवर्णानामशौचं क्रमतः स्मृतम् ॥ १६  
 सपिण्डे क्षत्रिये शुद्धिः षड्रात्रं ब्राह्मणस्य च ।  
 वर्णानां परिशिष्टानां द्वादशोऽङ्गि विनिर्द्दिशेत् ॥ १८  
 सपिण्डे ब्राह्मणा वर्णाः सर्व्व एवाविशेषतः ।  
 दशरात्रेण शुष्येयुरित्याह भगवान् यमः ॥ १८  
 भृग्वग्निपतनाम्भोभिर्मृतानामात्मघातिनाम् ।  
 पतितानामशौचञ्च शस्त्रविद्युद्धताश्च ये ॥ २०  
 यतौ व्रतौ ब्रह्मचारी सूपकारश्च दौक्षितः ।  
 नाशौचभाजः कथिता राजाज्ञाकारिणश्च ये ॥ २१  
 यस्तु भुङ्क्ते पराशौचे वर्णी सोऽप्यशुचिर्भवेत् ।  
 अमुष्य शुची शुद्धिश्च तस्याप्युक्ता मनीषिभिः ॥ २२  
 पराशौचे नरो भुक्त्वा कृमियोनी प्रजायते ।  
 भुक्त्वान्नं म्रियते यस्य तस्य जातौ प्रजायते ॥ २३  
 दानं प्रतिग्रहो होमः स्वाध्यायः पितृकर्म च ।  
 प्रेतपिण्डक्रियावर्ज्जमशौचं विनिवर्त्तते ॥ २४

इति शङ्खोये धर्मशास्त्रे पञ्चदशोऽध्यायः ॥ १५ ॥

## षडंशोऽध्यायः ।

मृन्मयं भाजनं सव्व पुनःपाकेन शुध्यति ।  
 मलेभूत्रैः पुरोषैर्वा ष्ठीवनैः पूयशाणितैः ॥ १  
 संस्पृष्टं नैव शुध्येत पुनःपाकेन मृन्मयम् ।  
 एतैरेव यदि स्पृष्टं ताम्रसौवर्णराजतम् ॥ २  
 शुध्यत्यावर्तितं पश्चादन्यथा केवलाभसा ।  
 अम्लादकेन ताम्रस्य सोसस्य त्रपुषस्तथा ॥ ३  
 क्षारेण शुद्धिः कांस्यस्य लौहस्यापि विनिर्दिशेत् ।  
 मुक्तामणिप्रवालानां शुद्धिः प्रक्षालनेन तु ॥ ४  
 अजानाञ्चैव भाण्डानां सर्वस्याश्वमेयस्य च ।  
 शाकमूलफलानाञ्च विदलानां तथैव च ॥ ५  
 मार्जनादयन्नपात्राणां पाणिना यन्नकर्मणि ।  
 उष्णाभसा तथा शुद्धिः सकेशानां विनिर्दिशेत् ॥ ६  
 शय्यासनापणानान्तु सूर्यस्य किरणैस्तथा ।  
 शुद्धिस्तु प्रोक्षणादयन्ने करकेभ्यनयोस्तथा ॥ ७  
 मार्जनाद्देश्मनां शुद्धिः क्षितेः शोधस्तु तत्क्षणात् ।  
 सम्राज्जनेन तोयेन वाससां शुद्धिरिष्यते ॥ ८  
 बहूनां प्रोक्षणाच्छुद्धिर्धान्यादीनां विनिर्दिशेत् ।  
 प्रोक्षणात् संहतानाञ्च काष्ठानाञ्चैव तत्क्षणात् ॥ ९  
 सिद्धार्थकानां कम्पेन शृङ्गदन्तमयस्य च ।  
 गोवालैः फलपात्राणामस्यां शृङ्गवतां तथा ॥ १०  
 निर्यासानां गुडानाञ्च लवणानां तथैव च ।  
 कुसुमकुसुमानाञ्च ऊर्णाकार्पासयोस्तथा ॥ ११



प्रोक्षणात् कथिता शुद्धिरित्याह भगवान् यमः ।  
 भूमिष्ठमुदकं शुद्धं तथा शुचि शिलागतम् ॥ १२  
 वर्णगन्धरसैर्दुष्टैर्वर्जितानां तथा भवेत् ।  
 शुद्धं नदीगतं तोयं सर्वदैव सुखाकरम् ॥ १३  
 शुद्धं प्रसारितं पण्यं शुद्धाद्याश्वादयो मुखे ।  
 मुखवर्जन्तु गौः शुद्धा मार्जारश्चाश्वमे शुचिः ॥ १४  
 शय्या भार्या शिशुर्वस्त्रमुपवीतं कमण्डलुः ।  
 आत्मनः कथितं शुद्धं न तच्छुद्धं परस्य च ॥ १५  
 नारीणाञ्चैव वत्सानां शकुनानां शुनां सुखम् ।  
 रात्रौ प्रसरणे वृत्ते मृगयायां सदा शुचिः ॥ १६  
 शुद्धा भर्तृश्वतुर्येऽङ्गि स्नाता नारी रजस्वला ।  
 दैवे कर्मणि पित्रे च पञ्चमेऽहनि शुध्यति ॥ १७  
 रथ्याकर्हमतोयेन शीवनाद्येन वाप्यथ ।  
 नाभेरुर्ध्वं नरः स्पृष्टः सद्यः स्नानेन शुध्यति ॥ १८  
 कृत्वा मूत्रपुरौषच्च लेपगन्धापहं तथा ।  
 उद्धतेनाभ्यसा स्नानं मृदा चैव समाचरेत् ॥ १९  
 मेहने मृत्तिकाः सप्त लिङ्गे द्वे च प्रकीर्तिते ।  
 एकस्मिन् विंशतिर्हस्ते द्वयोर्द्वयाश्चतुर्दश ॥ २०  
 तिस्रस्तु मृत्तिका देयाः कृत्वा तु नखशोधनम् ।  
 तिस्रस्तु पादयोर्द्वेयाः शौचकामस्य सर्वदा ॥ २१  
 शौचमेतदुगृहस्थानां द्विगुणं ब्रह्मचारिणाम् ।  
 द्विगुणञ्च वनस्थानां यतीनां द्विगुणं तथा ॥ २२  
 मृत्तिका च विनिर्द्दिष्टा त्रिपलं पूर्यते यथा ॥ २३  
 इति शङ्खीये धर्मशास्त्रे षोडशोऽध्यायः ॥ १६

## सप्तदशोऽध्यायः ।

नित्यं त्रिषवणस्त्रायौ कृत्वा पर्णकुटीं वने ।  
 अधःशायी जटाधारी पर्णमूलफलाशनः ॥ १  
 ग्रामं विशेतः भिक्षार्थं स्वकर्म परिकीर्तयन् ।  
 एवं कालं समास्थाय वर्षे च द्वादशे गते ॥ २  
 रूक्मस्तेयो सुरापायो ब्रह्महा गुरुतल्पगः ।  
 व्रतेनैकेन शुद्ध्यन्ति महापातकिनश्च ये ॥ ३  
 यागस्थं क्षत्रियं हत्वा वैश्यं हत्वा तु याजकम् ।  
 एतदेव व्रतं कुर्यादाश्रमं विनिदूषकः ॥ ४  
 कूटसाक्ष्यं तथैवोक्ता निक्षेपञ्च प्रहृत्य च ।  
 एतदेव व्रतं कुर्याच्छक्त्या च शरणागतम् ॥ ५  
 आहिताग्निः क्षियं हत्वा मित्रं हत्वा तथैव च ।  
 हत्वा गर्भमविज्ञातमेतदेव व्रतं चरेत् ॥ ६  
 व्रतस्थञ्च द्विजं हत्वा पार्थिवञ्चाकृताश्रमम् ।  
 एतदेव व्रतं कुर्याद्विगुणञ्च विशुद्धये ॥ ७  
 क्षत्रियस्य तु पादोनं तदर्द्धं वैश्यघातने ।  
 अर्द्धमेव सटा कुर्यात् स्त्रीवधे पुरुषस्तथा ॥ ८  
 पादन्तु शूद्रहत्यायामुद्यक्यागमने तथा ।  
 गोवधे च तथा कुर्यात् परदारगतस्तथा ॥ ९  
 पशून् हत्वा तथा ग्रास्यान् मासं कुर्याद्विचक्षणः ।  
 आरण्यानां वधे चैव तदर्द्धन्तु विधीयते ॥ १०  
 हत्वा द्विजं तथा सर्पं जलेशयाविलेशयौ ।  
 सप्तरात्रं तथा कुर्याद्व्रतन्तु ब्राह्मणस्तथा ॥ ११



अनथ्यान्तु शतं हत्वा सास्यां दशशतं तथा ।  
 ब्रह्महत्याव्रतं कुर्यात् पूर्णं संवत्सरं तथा ॥ १२  
 यस्य यस्य च वर्णस्य वृत्तिच्छेदं समाचरेत् ।  
 तस्य तस्य वधप्रोक्तं प्रायश्चित्तं समाचरेत् ॥ १३  
 अपहृत्य तु वर्णानां भुवमेव प्रमादतः ।  
 प्रायश्चित्तमथ प्रोक्तं ब्राह्मणानुमतं चरेत् ॥ १४  
 गोऽजाश्वस्यापहरणे सौमानां रजतस्य च ।  
 जलापहरणे चैव कुर्यात् संवत्सरं व्रतम् ॥ १५  
 तिलानां धान्यवस्त्राणां शस्त्राणामामिषस्य च ।  
 संवत्सराह्नं कुर्वीत व्रतमेतत् समाहितः ॥ १६  
 दणकाष्ठे च तक्राणां रसानामपहारकः ।  
 मासमेकं व्रतं कुर्याद्वन्तानां सर्पिषां तथा ॥ १७  
 लावणानां गुड़ानाञ्च मूलानां कुसुमस्य च ।  
 मासार्धंस्तु व्रतं कुर्यादेतदेव समाहितः ॥ १७  
 लौहानां वैदलानाञ्च सूत्राणां चर्मणां तथा ।  
 एकरात्रं व्रतं कुर्यात्तद्वदेव समाहितः ॥ १८  
 भुक्त्वा पलाण्डुं लशुनं मयश्च कवकानि च ।  
 नारं मलं तथा मांसं विड्वराहं खरं तथा ॥ २०  
 गौधिरकुञ्जरोद्गच्छ सर्वं पञ्चनखं तथा ।  
 क्रय्यादं कुक्कुटं ग्राम्यं कुर्यात् संवत्सरं व्रतम् ॥ २१  
 भक्ष्याः पञ्चनखस्त्विते गोधाकच्छपशल्बकाः ।  
 सङ्गश्च शशकश्चैव तान् हत्वा तु चरेद्व्रतम् ॥ २२  
 हंसं मदगुरकं काकं काकोलं खञ्जरीटकम् ।  
 मत्स्यादांसं तथा मत्स्यान् वलाकाशुकसारिकाः ॥ २३

चक्रवाकं प्लवं कोकं मण्डूकं भुजगं तथा ।  
 मासमेतद्व्रतं कुर्यान्नात्र कार्या विचारणा ॥ २४  
 राजीवान् सिंहतुण्डांश्च शकुलांश्च तथैव च ।  
 पाठौनरोहितौ भक्ष्यौ मत्स्येषु परिकीर्तितौ ॥ २५  
 जलेचरांश्च जलजान् मुखपादान् सुविष्करान् ।  
 रक्तपादान् जालपादान् सप्ताहं व्रतमाचरेत् ॥ २६  
 तित्तिरिच्च मयूरश्च लावकश्च कपिञ्जरम् ।  
 बाह्व्रीणिसं वत्तकश्च भक्ष्यानाह यमः सदा ॥ २७  
 भुक्त्वा चैवोभयदतं तथैकशफटं द्विणः ।  
 तथा भुक्त्वा तु मासं वै मासाहं व्रतमाचरेत् ॥ २८  
 स्वयं मृतं वृथामांसं माहिषं वाजमेव च ।  
 गोश्च क्षीरं विवत्साया महिष्याश्च तथा पयः ॥ २९  
 सन्धिन्यमेध्यं भक्षित्वा पचन्तु व्रतमाचरेत् ।  
 क्षीराणि यान्यभक्ष्याणि तद्विकाराशने बुधः ॥ ३०  
 सप्तरात्रं व्रतं कुर्याद् यदेतत् परिकीर्तितम् ।  
 लोहितान् वृत्तनिर्यासान् व्रणानां प्रभवांस्तथा ॥ ३१  
 केवलानि तथाक्षानि तथा पर्युषितञ्च यत् ।  
 गुडपक्कं तथा भुक्त्वा त्रिरात्रन्तु व्रती भवेत् ॥ ३२  
 दधिभक्तञ्च शुक्तेषु यच्चान्यहारुसम्भवम् ॥  
 गुडयुक्तं भक्षयित्वा तक्रं निन्द्यामिति श्रुतिः ॥ ३३  
 यवगोधूमजं सत्त्वं विकाराः पयसाञ्च ये ।  
 राजबाहश्च कुल्यश्च भैक्ष्यं पर्युषितं भवेत् ॥ ३४  
 सजीवपक्वमांसञ्च सर्व्वं यत्नेन वर्ज्जयेत् ।  
 संवत्सरं व्रतं कुर्यात् प्राश्यैतान् ज्ञानतस्तथा ॥ ३५



शूद्रान्नं ब्राह्मणी भुक्ता तथा रङ्गावतारिणः ।  
 बहस्य चैव चौरस्यावोरायाश्च तथा स्त्रियः ॥ ३६  
 कर्मकारस्य वेणस्य कौरस्य पतितस्य च ।  
 रुक्मकारस्य तक्षस्य तथा बार्ह षिकस्य च ॥ ३७  
 कट्यस्य नृशंसस्य वेण्यायाः कितवस्य च ।  
 णणान्नं भूमिपालान्नमन्नञ्चैवास्त्रजोविनः ॥ ३८  
 सौनकान्नं सूतिकान्नं भुक्ता मासं व्रतं चरेत् ।  
 शूद्रस्य सततं भुक्ता यण्मासान् व्रतमाचरेत् ॥ ३९  
 वैश्यस्य च तथा स्त्रीणां मासमेकं व्रतं चरेत् ।  
 क्षत्रियस्य तथा भुक्ता द्वौ मासौ च व्रतं चरेत् ॥ ४०  
 ब्राह्मणस्य तथा भुक्ता मासमेकं समाचरेत् ।  
 अपः सुराभाजनस्थाः पीत्वा पक्षं व्रतौ भवेत् ॥ ४१  
 शूद्राच्छिष्टाशने मासं पक्षमेकं तथा विशः ।  
 क्षत्रियस्य तु सप्ताहं ब्राह्मणस्य तथा दिनम् ॥ ४२  
 अथाश्रद्धाशने विद्वान् मासमेकं व्रतौ भवेत् ।  
 परिवित्तिः परिवित्ता यथा च परिविद्यते ॥ ४३  
 व्रतं संवत्सरं कुर्याद्दाढ्याजकपञ्चमः ।  
 शुनोच्छिष्टं तथा भुक्ता मासमेकं व्रतौ भवेत् ॥ ४४  
 दूषितं केशकोटैश्च मूषिकानकुलेन च ।  
 भक्षिकामशकेनापि त्रिरात्रन्तु व्रतौ भवेत् ॥ ४५  
 ह्यथाकशरमंयावपायसापूपशष्कलीः ।  
 भुक्ता त्रिरात्रं कुर्वीत व्रतमेतत् समाहितः ॥ ४६  
 नौल्या चैव क्षतो विप्रः शुना दष्टस्थैव च ।  
 त्रिरात्रन्तु व्रतं कुर्यात् पञ्चलीदशनक्षतः ॥ ४७

पादप्रतापनं बङ्गी क्षिप्वा बङ्गी तथाप्यधः ।  
 कुशैः प्रमृज्य पादौ च दिनमेकं व्रतं चरेत् ॥ ४८  
 क्षात्रियस्तु रणे हत्वा पृष्ठं प्राणपरायणम् ।  
 संवलसरव्रतं कुर्याच्छ्रित्वा पिप्पलपादपम् ॥ ४९  
 दिवा च मेषुनं कृत्वा स्नात्वा दृष्टजले तथा ।  
 नग्नां परस्त्रियं दृष्ट्वा दिनमेकं व्रतौ भवेत् ॥ ५०  
 क्षिप्वाग्नावशुचि द्रव्यं तद्वदभसि मानवः ।  
 मासमेकं व्रतं कुर्यादपक्रुध्य तथा गुरुम् ॥ ५१  
 तथा विशेषजं पीत्वा पानीयं ब्राह्मणस्तथा ।  
 त्रिरात्रन्तु व्रतं कुर्याद्दामहस्तेन वा पुनः ॥ ५२  
 एकपङ्क्त्यपविष्टेषु विषमं यः प्रयच्छति ।  
 स च तावदसौ पक्षं प्रकुर्याद् ब्राह्मणो व्रतम् ॥ ५३  
 धारयित्वा तुलाञ्चैव विषमं वनिजस्तथा ।  
 सुरालवणपात्रेषु भुक्त्वा क्षीरं व्रतं चरेत् ॥ ५४  
 विक्रीय पाणिना सद्यस्तिलानि च तथाचरेत् ॥ ५५  
 हुङ्कारं ब्राह्मणस्योक्त्वा हुङ्कारञ्च गरीयसः ।  
 दिनमेकं व्रतं कुर्यात् प्रयतः सुसमाहितः ॥ ५६  
 प्रेतस्य प्रेतकार्याणि कृत्वा वै धनहारकः ।  
 वर्णानां यद्व्रतं प्रोक्तं तद्व्रतं प्रयतश्चरेत् ॥ ५७  
 कृत्वा पापं न गूहेत गुह्यमानं हि बर्हते ।  
 कृत्वा पापं बुधः कुर्यात् पर्वदानुमतं व्रतम् ॥ ५८  
 स्थित्वा च श्वापदाकोणे बहुव्याधमृगे वने ।  
 न ब्राह्मणो व्रतं कुर्यात् प्राणबाधभयात् सदा ॥ ५९



सतो हि जीवतो जीवं सर्वपापमपोहति ।  
 ब्रतैः कृच्छ्रैस्तथा दानैरित्याह भगवान् यमः ॥ ६०  
 शरीरं धर्मसर्वस्वं रक्षणाय प्रयत्नतः ।  
 शरीराच्चरते धर्मः पर्वतात् सलिलं यथा ॥ ६१  
 आलोक्य सर्वशास्त्राणि समेत्य ब्राह्मणैः सह ।  
 प्रायश्चित्तं द्विजो दद्यात् स्वेच्छया न कदाचन ॥ ६२  
 इति शङ्खीये धर्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

### अष्टादशोऽध्यायः ।

व्रह्मं त्रिषवणस्त्राने प्रकुर्यादघमर्षणम् ।  
 निमज्ज्य नक्तं सरिति न भुञ्जीत दिनत्रयम् ॥ १  
 वीरासनं सदा तिष्ठेद्वाञ्छ दद्यात् पयस्विनीम् ।  
 अघमर्षणमित्येतत् कृतं सर्वाघनाशनम् ॥ २  
 व्रह्मं सायं व्रह्मं प्रातस्त्यहमद्यादयाचितम् ।  
 परं ब्रह्म नाश्रियात् प्राजापत्यं चरन् व्रतम् ॥ ३  
 व्रह्ममुष्णं पिवेदापस्त्यहमुष्णं घृतं पिवेत् ।  
 व्रह्ममुष्णं पयः पौत्वा वायुभक्षी दिनत्रयम् ॥ ४  
 तप्तकृच्छ्रं विजानीयादेतदुक्तं सदा व्रतम् ।  
 द्वादशेनापवासेन पराकः परिक्रौर्त्तितः ॥ ५  
 विधिनोदकसिद्धानि समश्रियात् प्रयत्नतः ।  
 शक्तून् हि सोदकान् मासं कृच्छ्रं वारुणमुच्यते ॥ ६  
 विष्ण्वैरामलकैर्वापि कपित्थैरथवा शुभैः ।  
 मासेन लोकेऽतिकृच्छ्रः कथ्यते द्विजसत्तमैः ॥ ७ ॥

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।  
 एकरात्रापवासन्तु कच्छं सान्तपन स्मृतम् ॥ ८  
 व्रतैस्तु ब्रह्ममध्यस्तैर्महासान्तपनं स्मृतम् ।  
 यादृहयं तथा त्यक्त्वा शक्तूनां परिवासनात् ।  
 उपवासान्तराभ्यासात् तुलापुरुष उच्यते ॥ ९  
 गोपुरौषाशनौ भूत्वा मासं नित्य समाहितः ।  
 व्रतन्तु वार्द्धिकं कुर्यात् सर्वपापापनुत्तये ॥ १०  
 ग्रासं चन्द्रकलावृद्ध्या प्राश्नोयाद्वर्द्धयन् सदा ।  
 क्रासयन्तु कलाहानौ व्रतं चान्द्रायणं स्मृतम् ॥ ११  
 मन्त्रं विद्वान् जपेद्भक्त्या जुहुयाच्छैव शक्तितः ।  
 अयं विधिस्तु विज्ञेयः सुधौभिर्विमलात्मभिः ।  
 पापात्मनस्तु पापेभ्या नात्र कार्यः विचारणा ॥ १२  
 शङ्खप्रोक्तमिदं शास्त्रं योऽधीते प्रयतः सुधौः ।  
 सर्वपापविनिर्मुक्तः स्वर्गलोके महोयते ॥ १३  
 इति शङ्खीये धर्माशास्त्रेऽष्टादशोऽध्यायः ॥ १४



## गौतमसंहिता ।

प्रथमोऽध्यायः ।

वेदो धर्ममूलं तद्विदाञ्च स्मृतिशीले, दृष्टो धर्मव्यातिक्रमः  
साहसञ्च महतां, न तु दृष्टोऽर्थो वरदौर्वल्यात्, तुल्यबलविरोधे  
विकल्पः । उपनयनं ब्राह्मणस्याष्टमे नवमे, पञ्चमे वा  
कास्यं, गर्भादिः सङ्ख्या वर्षाणां, तद्वितीयं जन्म । तदुयस्मात्  
स आचार्यो वेदानुवचनाञ्च । एकादशद्वादशयोः क्षत्रिय-  
वैश्ययोः । आपोऽष्टादशब्राह्मणस्यापतिता सावित्री, द्वाविंशते  
राजन्यस्य, द्वात्रिंशत्काया वैश्यस्य । मौञ्जीज्यामौर्वीसौत्रयो  
मेखलाः, क्रमेण कृष्णरुरुवस्ताजिनानि वासांसि, शाणक्षीम-  
क्षोरकुतपाः, सर्वेषां कार्पासञ्चाविकृतम् । काषायमध्येके ।  
वार्चं ब्राह्मणस्य, माञ्जिष्ठहारिद्रे इतरयोः । वैश्वपालशौ  
ब्राह्मणस्य दण्डावश्वत्थपेलवौ शेषे, यज्ञिया वा सर्वेषामपीरिता  
यूपचक्राः सवल्कला (सशल्कला) मूर्ध्वललाटनासाग्रप्रमाणाः ।  
मुण्डजटिलशिखाजटाश्च । द्रव्यहस्त उच्छिष्टोऽनिधायाचामेदु-  
द्रव्यशुद्धिः, परिमार्जनप्रदाहतक्षणनिर्णेजनानि तैजसमार्त्तिकः  
दारवतान्तवानां, तैजसवदुपलमणिशंखशुक्तीनां, टारुवदस्थि-  
भूम्यारावपनञ्च, भूमेश्चेलवद्रज्जुविदलचर्मणामुत्सर्गो वात्यन्तो-  
पहतानाम् । प्राङ्मुख उदङ्मुखो वा शीचमारमेत् । शुचौ  
देशे आसोनो दक्षिणं बाहुं जान्वन्तरा कृत्वा यज्ञोपवीत्या  
मणिवन्धनात् पाणौ प्रक्षाल्य वाग्यतां हृदयस्पृशस्त्रिषुतुर्वाप

आचामेहिः प्रमृज्यात् पादौ, चाभ्युक्षेत् खानि, चोपस्पृशेच्छीर्षण्यानि मूर्धनि च दद्यात् । - सुप्ता भुक्त्वा चक्षुष्यां च पुनः । दन्तश्लिष्टेषु दन्तवदन्यत्र जिह्वाभिमर्षणात् । प्राक्-च्युतेरित्येके । चुतेष्वास्त्राववद्विद्यान्निगिरन्नेव तच्छुचिः । न सुख्या विप्रुष उच्छिष्टं कुर्वन्ति तास्येदङ्गे निपतन्ति । लेपगन्धापकर्षणे शौचममेध्यम् । तदग्निः पूर्वं मृदा च मूत्रपुरीषरेतोविम्रंसनाभ्यवहारसंयोगेषु च यत्र चान्नाया विदध्यात् । पाणिना सव्यमुपसंगृह्य ङ्गुष्ठमधोहि भा इत्यामन्त्र्येत गुरुः । तत्र चक्षुर्मानः प्राणापस्पर्शनं दर्भैः ; प्राणायामास्त्रयः पञ्चदशमात्राः । प्राक्तने न्वासनञ्च ॐ पूर्वा व्याहृतयः पञ्चसमान्ताः । गुरोः पादोपसंग्रहणं प्रातर्ब्रह्मानुवचने चाद्यन्तयोरनुज्ञात उपविशेत् । प्राङ्मुखो दक्षिणतः शिष्य उदङ्मुखो वा सावित्रीक्षनुवचनमादितो ब्रह्म आदाने ॐ कारस्याऽन्यत्रापि । अन्तरागमने पुनरुपसदनं श्वनकुलसर्पमण्डूकमार्ज्जारिणां व्रह्मसुपवासो विप्रवासश्च ; प्राणायामं घृतप्राशनञ्चेतरेषाम् । श्मशानाध्ययने चैवं चैवम् ।

इति गौतमीये धर्म्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

## द्वितीयोऽध्यायः ।

प्रागुपनयनात् कामचारवादभक्तोऽहुतोऽब्रह्मचारौ यथोपपादमूत्रपुरीषो भवति ; नास्याचमनकल्पो विद्यतेऽन्यत्रापि माज्जनप्रधावनाबोक्षणेभ्यो । न तदुपस्पर्शनाशौचं न त्वेवैनमग्निहवनबलिहरणयोर्नियुञ्ज्यान्न ब्रह्मभिव्याहारयेदन्यत्र स्वधानिनयनात् । उपनयनादिनियमः । उक्तं ब्रह्मचर्यमग्नौन्धनं



भैक्षचरणे सत्यवचनमपासुपस्पर्शनम् । एके गोदानादि । बहिः  
 सन्याथञ्चातिष्ठेत् पूर्वमासौतोत्तरां सन्यातिथ्या ज्योतिषो  
 दर्शनाद्वाग्यतः । नादित्यमौक्षेत्, वर्जयेन्मधुमंसगन्धमाल्य-  
 दिवास्त्रप्राञ्जनाभ्यञ्जनयानोपानच्छत्रकामक्रोध-लोभमोहवाद्य-  
 वादनस्नानदन्तधावनहर्षनृत्यगौतपरिवादभयानि । गुरुदर्शने  
 कर्णप्रावृतावसक्तिकायाश्रयणपादप्रसारणानि निष्ठीवितर्हास-  
 तविजृम्भितास्फोटनानि स्तोत्रेक्षणालम्बने मैथुनशङ्कायां व्युत्  
 होनवर्णसेवामदत्तादानं हिंसाम् आचार्य्यतत्पुत्रस्त्रीदीक्षित-  
 सामानि शुष्कां वाच मद्यं नित्यं ब्राह्मणः । अधःशय्याशायौ  
 पूर्वोत्थायौ जघन्यसंवेशो वाग्वाहदरमंयतः । नामगोत्रे गुरोः  
 समानतो निर्दिशेत् । अर्च्यते श्रेयसि चैवम् । शय्यासन-  
 स्थानानि बिहाय प्रतिश्रवणमभिक्रमणं वचनादृष्टेनाधःस्थाना-  
 सनस्तिर्यग्वा तत्सेवायाम् । गुरुदर्शने चोत्तिष्ठेत्, गच्छन्त-  
 मनुव्रजेत्, कर्म विज्ञाप्याख्यायाहताध्यायो युक्तः प्रियहितयो-  
 स्तद्गार्थ्यापुत्रेषु चैवम् । नोच्छिष्टाशनस्रपनप्रसाधनपादप्रक्षाल-  
 नोन्मर्दनोपसंग्रहणानि । विप्रोष्णोपसंग्रहणं गुरुभार्य्याणां तत्-  
 पुत्रस्य च । नैके युवतीनाम् । व्यवहारप्राप्तेन सार्व्वर्षिकं  
 भैक्षचरणमभिगच्छतवर्जम् । आदिमध्यान्तेषु भवच्छब्दः  
 प्रयोज्या वर्णानुपूर्वेण । आचार्य्यज्ञातिगुरुस्वेष्वलामेऽन्यत्र ।  
 तेषां पूर्वं परिहरन् निवेद्य गुरुवेऽनुज्ञातो भुञ्जीत । असन्निधौ  
 तद्गार्थ्यापुत्रसब्रह्मचारिसङ्गाः । वाग्यतस्तृप्यन्नलोलुप्यमानः  
 सन्निधायोदकं स्पृशेत् । शिष्यशिष्टिरवधेनाशक्तो रज्जुवेणुविद-  
 लाभ्यां तनुभ्यामन्येन घ्नन् राज्ञा शास्यः । द्वादशवर्षाण्येकैक-  
 वेदे ब्रह्मचर्य्यं चरेत् प्रतिद्वादशवर्षेषु ग्रहणान्तं वा । विद्यान्ते

गुरुरर्थे निमन्त्राः ततः कृतानुज्ञानस्य ज्ञानम् । आचार्यः  
श्रेष्ठो गुरुणां मातेत्येके मातेत्येके ।

इति गौतमीये धर्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

### तृतीयोऽध्यायः ।

तस्याश्रमविकल्पमेके ब्रवते ब्रह्मचारौ गृहस्थो भिक्षुर्वै-  
खानस इति तेषां गृहस्था यो निरप्रजनत्वादितरेषाम् । तथोक्तं  
ब्रह्मचारिण आचार्याधीनत्वमात्रं गुराः कर्मशेषेण जपेत् ।  
गुर्वभावे तटपत्न्यवृत्तिस्तटवृद्धे सब्रह्मचारिण्यग्नौ वा । एद-  
वृत्तौ ब्रह्मलोकमवाप्नोति जितेन्द्रियः । उत्तरेषाञ्चैतदविरोधी ।  
अनिचया भिक्षुरुर्हरेता ध्रुवशोला वर्षासु भिक्षार्थी ग्राम-  
मियात् । जघन्यमनिवृत्तं चरेत् । निवृत्ताशोर्वाक्चक्षुःकर्म-  
संयतः । कौपीनाच्छादनार्थं वासो विभ्रयात् । प्रह्वीणमेके  
निर्णेजनाविप्रयुक्तम् । ओषधिवनस्पतीनामङ्गमुपाददीत । न  
द्वितीयामुपहर्तुं रात्रिं ग्रामे वसेत् । मुण्डः शिखी वा वर्ज्ये-  
ज्जावबधम् । समा मूत्रेषु हिंसानुग्रहयोरनारम्भो । वैखानसो  
वने मूत्रफलाशो तपःशीलः श्रावणकेनाग्निमाधायाग्रास्यभोजो  
देवपितृमनुष्यभूतर्षिपूजकः सर्वातिथिः प्रतिसिद्धवर्जं भैक्षम-  
प्ययुञ्जीत, न फालकृष्टमर्धतिष्ठेद्, ग्रामञ्च न प्रविशेज्जटिल-  
श्वीराजिनवासा नातिशयं भुञ्जीत । एकाश्रमं त्वाचार्याः  
प्रत्यक्षविधानाद्गार्हस्थ्यस्य गार्हस्थ्यस्य ।

इति गौतमीये धर्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥



## चतुर्थोऽध्यायः ।

गृहस्थः सदृशीं भार्यां विन्देतानन्यपूर्वां यत्रोयसीम ।  
 असमानप्रारैर्विवाह ऊर्ध्वं सप्तमात् पितृवन्धुभ्य वीजिनश्च  
 मातृवन्धुभ्यः पञ्चमात् । ब्राह्म्या विद्याचारित्रवन्धुशौलसम्पन्नाय  
 दद्यादाच्छायां लङ्घ्यताम् [१] । संयोगमन्त्रः प्रजापत्ये सहधर्मो  
 धरतामिति [२] । आर्षे गामिथुनं कन्यावते दद्यात् [३] ।  
 अन्तर्वद्व्यतिजि दानं देवः [४] । अलङ्घ्येच्छन्त्या स्वयं संयागा  
 गान्धर्वः [५] । वित्तानतिस्त्रोमतामासुरः [६] । प्रहृष्ट्य दाना-  
 द्राक्षसः [७] । असंविज्ञानोपसङ्गमनां पैशाचः [८] । चत्वारो  
 धर्मीया प्रथमाः षडित्येके । अनुलोमानन्तरंकान्तरहान्तरासु  
 जाताः सवर्णास्वष्ट्रग्रनिषाददौष्मन्तपारशवाः । प्रतिलोमासु  
 सुतमागधायोगवचत्तृवैदेहकचाण्डालाः । ब्राह्मण्यजोजनत्  
 पुत्रान् वर्णेभ्य आनुपुश्याद् ब्राह्मणसुतमागधचण्डालान् तैभ्य एव  
 क्षत्रिया मूढोवसिक्तक्षत्रियधौवरपुक्ताशान्, तैभ्य एव वेश्या  
 भुज्यकण्ठकमाहिष्यवैश्यवदेहान् तैभ्य एव पारशवयवनकरण-  
 शूद्रान् शूद्रत्येके । वर्णान्तरगमनमुत्कर्षाभ्यां सप्तमेन पञ्चमेन  
 चाचार्याः । स्मृत्यन्तरजातानाञ्च प्रतिलोमस्तु धर्मीहोनाः ।  
 शूद्रायाञ्च असमानायाञ्च शूद्रात् प्राततर्ह्यत्तरन्य पापिष्ठः ।  
 पुनान्त साधवः पुत्रास्त्रपौरुषानार्षादृश, देवाद्दृशैव, प्राजा-  
 पत्यद्दृश, पूर्वान् दश वरानाजानञ्च ब्राह्म्यपुत्राः ब्राह्म्यपुत्राः ।

इति गौतमोये धर्मीशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥

## पञ्चमोऽध्यायः ।

ऋतावुपेयात् सर्वत्र वा प्रतिषिद्धवर्जम् । देवपितृमनुष्य-  
भूतर्षिपूजका नित्यस्वाध्यायः । पितृभ्यश्चादकदानं यथोत्साह-  
मन्यदकार्यदिरग्निर्दायादिर्वा । तस्मिन् गृह्यानि देवपितृ-  
मनुष्ययज्ञाः स्वाध्यायश्च । वलिकर्माग्नावग्निर्धन्वन्तरिर्विश्वेदेवाः  
प्रजापतिः सृष्टिकर्तृतिहोमः । दिग्देवताभ्यश्च यथास्वं हारिषु  
मरुद्भ्यो गृह्तेवताभ्यो प्रविश्य ब्रह्मणे मध्ये अङ्ग उटकूम्भे  
आकाशायेत्यन्तरिक्षे नक्तक्षरेभ्यश्च सायम् । स्वस्तिवाच्य भिक्षा-  
दानप्रश्नपूर्वन्तु ददातिषु चैवं धर्मेषु समद्विगुणसाहस्रानन्त्यानि  
फलान्यब्राह्मणब्राह्मणश्रोत्रियवेदपारगेभ्यः । गुर्वर्थनिवेशौषधार्थ-  
वृत्रिचौण्यक्ष्यमाणाध्ययनाध्वसंयोगवैश्वजितेषु द्रव्यसंविभागो  
बहिर्वेदि भिक्षमाणेषु कृतान्नमितरेषु । प्रतिश्रुत्याप्यधर्मा-  
संयुक्ताय न दद्यात् । क्रुद्धहृष्टभौतार्तलुब्धबालस्थविरमूढ-  
मत्तोन्मत्तवाक्यान्यनृतान्यपातकानि । भोजयेत् पूर्वमतिथि-  
कुमारव्याधितगर्भिणीसुवासिनौस्थविरान् जघन्यांश्च । आचार्य-  
पितृसखीनान्तु निवेद्य वचनक्रिया ऋत्विगाचार्यैश्चशुरपितृव्य-  
मातुलानामुपस्थाने मधुपर्कः संवत्सरे पुनः पूजिता यज्ञ-  
विवाहयारवाक् राज्ञश्च श्रोत्रियश्च । अश्रोत्रियस्यासनोदके  
श्रोत्रियश्च तु पादमार्घ्यमन्नविशेषांश्च प्रकारयेन्नित्यं वा संस्कार-  
विशिष्टं मध्यतोऽन्नदानमवेद्यसाधुवृत्ते विपरौते तु तृणोदक-  
भूमिः स्वागतमन्ततः पूज्यानत्याशश्च शय्यासनावसथानुब्रज्यो-  
पासनानि सदृक्श्रेयसोः समान्यल्पशोऽपि हीने असमानग्रामो-  
ऽतिथिरेकरात्रिकाऽधिवृत्तसूर्योपस्थायौ कुशलानामयारोग्या-



णामनुप्रश्नोत्थं शूद्रस्याब्राह्मणस्यानतिथिरब्राह्मणो यज्ञे संहत-  
सेत् भोजनन्तु क्षत्रियस्योद्धं ब्राह्मणेभ्योऽन्यान् भृत्यैः संहानृश-  
[सार्थमानृशंसार्थम् ।

इति गौतमीये धर्मशास्त्रे पञ्चमोऽध्यायः ॥ २ ॥

### षष्ठोऽध्यायः ।

पादोपसंग्रहणं गुरुसमवायेऽन्वहम् । अभिगम्य तु विप्रोऽथ  
मातृपितृतद्वन्धुनां पूर्वजानां विद्यागुरुणां तत्तद्गुरुणाञ्च  
सन्निपाते परस्य । नाम प्रोच्याहमयमित्यभिवादोऽङ्गसमवाये  
स्त्रीपुंयोगेऽभिवादतोऽनियमेके नाविप्रोऽथ स्त्रीणाममातृपितृव्य-  
भार्याभगिनौनां नोपसंग्रहणं भ्रातृभार्याणां श्वश्राव ।  
ऋत्विक्श्वशुरपितृव्यमातुलानान्तु यवीयसां प्रत्युत्तानमर्नाभि-  
वाद्यान्तथान्यः पूर्वः पौरोऽशीतिकारयः शूद्रोऽप्यपत्यसमेना-  
वरोऽपार्यः शूद्रेण नाम चास्य वर्ज्येद्राज्ञश्चाजपः प्रेथो भो  
भर्तृन्निति वयस्यः समानेऽहनि जातो दशवर्षहृदः पौरः पञ्चभिः  
कलाभरः श्रौत्रियश्चारणस्त्रिभिः राजन्यो वैश्वकर्मविद्याहीनो  
दौर्धितस्य प्राक् क्रयात् । वित्तवन्धु कर्मजातिविद्यावयांसि  
मान्यानि परबलीयांसि श्रुतस्तु सर्वेभ्यो गरौयस्तन्मूलत्वाद्धर्मस्य  
श्रुतेः । चक्रिदशमौस्थानुग्राह्यवधूस्नातकराजभ्यः पथो दानं  
राज्ञो तु श्रौत्रियाय श्रौत्रियाय ।

इति गौतमीये धर्मशास्त्रे षष्ठोऽध्यायः ॥ ३ ॥

## सप्तमोऽध्यायः ।

आपत्कल्पो ब्राह्मणस्याब्राह्मणाद्विद्यापयोगोऽनुगमत्तं शुश्रूषा-  
समातेर्ब्राह्मणा गुरुयोजनाध्यापनप्रतिग्रहाः सर्वेषां पूर्वः पूर्णो  
गुरुस्तदलाभे चतुर्विंशदलाभे दैश्यवृत्तिः । तस्यापण्यं गन्ध-  
द्रवसक्तान्नतिलशाणक्षौमाजिनानि रक्तनिर्णिक्ते वामसौ क्षौण्ड-  
मविकारं मूत्रफलपुष्पोषधमधुमांसतृणोटकापथ्यानि पशवश्च  
हिंसामंयागे पुरुषवमाकुमारौडेत्वश्च नित्यं भूमिब्रोह्मियश-  
लाभ्यश्च ऋषभधेनुनडहृद्यैके । विनिमयस्तु रमानां रमैः  
प्रशूनाश्च न लवणाकृतान्नयास्तिनानाश्च ममेनासेन तुपक्षश्च  
सम्पत्त्यर्थं सर्वधातुवृत्तिरशक्तावशूद्रेण तदप्युक्ते प्राणसंशये तदर्थ-  
मङ्गराऽभक्ष्यतायमस्तु । प्राणसंशये ब्राह्मणाऽपि शस्त्रमाददौत  
राजन्यो वैश्यकर्म्म वैश्यकर्म्म ।

इति गीतमौये धर्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

## अष्टमोऽध्यायः ।

द्वौ लोके धृतव्रतो राजा ब्राह्मणश्च बहुश्रुतस्तयो । सतुर्विधस्य  
मनुष्यजातम्यान्तः संज्ञानां चलनतपनसंपन्नानामायत्तं जीवनं  
प्रसूतिरक्षणमसङ्करो धर्मः । स एष बहुश्रुतो भवति लोकवेद-  
वेदाङ्गविद्वाकावाक्येतिहाम-पुराण-कुशलस्तदपेक्षस्तद्वृत्तिश्चत्वा-  
रिंशता संस्कारैः संस्कृतस्तिष्ठु कर्मस्वभिरतः षट्सु वासामय-  
चारिकेष्वभिविनौतः षड्भिः परिहार्यो राज्ञा बध्यश्चाबध्यश्च-  
द्रण्यश्चाबहिष्कार्यश्चापरिवाद्यश्चापरिहार्यश्चेति । गर्भाधानः



यं मवनसौमन्तोन्नयनजातकर्मनामकरणान्नप्राशनचौडोपनयनं  
चत्वारि वेदव्रतानि स्नानं महधर्माचारिणोमयांगः पञ्चानां  
यज्ञानामानुष्ठानं देवपितृमनुष्यभूतब्रह्मणामेतेषाञ्चाष्टका-  
पावेणयाहयावण्याग्रहायणोच्चैत्राश्वयुजोति मप्तपाकयज्ञसंस्था  
अग्न्यध्वेयमग्निहावदर्शपौर्णमासावयहणं चालुर्मास्यनिरुद्धपशु-  
बन्धवौतामणाति मप्तदुर्विज्ञसंस्था आग्निष्टोमोऽत्यग्नियोम  
उक्त्यः षोडशि वाजपेयाऽतिरात्रोऽप्तार्याम इति मप्तसोम-  
संस्था इत्येते चत्वारिंशत् संस्काराः । अथाष्टावात्मगुणाः दया  
सर्वभूतेषु चातिरनसूया । शौचमनायासो मङ्गलमकार्पण्यम-  
सृहेति यस्यैते न चत्वारिंशत् संस्कारा न वाष्टावात्मगुणा न  
म ब्राह्मणः सायुज्यं मालोक्यश्च गच्छति । यस्य तु खलु  
संस्काराणामेकदेशोऽप्यष्टावात्मगुणा अथ स ब्रह्मणः सायुज्यं  
मालोक्यश्च गच्छति गच्छति ।

इति गौतमीये धर्माशास्त्रे अष्टमोऽध्यायः ॥ ८ ॥

### नवमोऽध्यायः ।

स विधिपूर्वं स्नात्वा भार्यामभिगम्य यथोक्तान् गृहस्थ-  
धर्मान् प्रयुञ्जान इमानि व्रतान्यनुकर्षेत् । स्नातको नित्यं शुचिः  
सुगन्धः स्नानशौचः सति विभवे न जोर्यमलवद्वासाः स्यान्  
रक्तमलवदन्यधृतं वा वासो विभृयान्न सगुपानहौ निर्णिक्तम-  
शक्तौ न रुद्धश्मश्रुकस्मान्नाग्निमपश्च यगपद्धारयेन्नाञ्जलिना  
पिवेन्न तिष्ठन्नद्धतोदकेनाचामेन्न शूद्राशुत्येकपाण्यावार्ज्जतेन न  
वाग्निविपादित्यापो देवता गाश्च मतिपश्यन् वा मूवपुरीष्वा-

मेध्यानुदस्येनैव देवताः प्रति पादौ प्रसारयेन्न पर्णलोष्टाश्मभि-  
मूत्रपुरौषापाकर्षणं कुर्यान्न भस्मकेशतुषकपालान्याधातष्ठेन्न  
स्नेच्छाशुच्यधार्मिकैः सह सम्भाषेत सम्भाष्य पुण्यकृतो मनसा  
ध्यायेद्ब्राह्मणेन वा सह सम्भाषेतः । अधेनुं धेनुभवेति  
ब्रूयादभद्रं भद्रमिति कपालं भगालमिति मणिधनुरितौन्द्र-  
धनुः । गां धयन्तीं परस्मै नाचक्षीत न चैनां वारयेन्न मिथुनौ-  
भूत्वा शौचं प्रति विलम्बेत न च तस्मिन् शयने स्नाध्यायम-  
धौयीत नचापररात्रमधौत्य पुनः प्रतिसंविशेन्नाकल्पां नारौ-  
मभिरमयेन्न रजस्वलां न चैनां श्लिष्येन्न कन्यामग्निमुखोपधमन-  
विगृह्यवाद्-बहिर्गन्धमाल्य-धारण पापीयसावलेखनभार्यासह-  
भोजनाञ्जन्यवेक्षणकुहारप्रवेशनपादधावनासन्दिग्धस्थभोजन-न-  
दीबाहुतरण वृक्षविषमारोहणावरोहणप्राणव्यवस्थानानि च  
वर्जयेन्न सन्दिग्धां नावमधिरोहेत् । सर्वत एवात्मानां गोपायेन्न  
प्रावृत्य शिरोऽहनि पर्यटेत् प्रावृत्य तु रात्रौ । मूत्रोच्चारे च न  
भूमावनन्तर्वाय नाराञ्चावसथान्न भस्मकरीषकृष्टच्छायापथि-  
काम्येषु उभे मूत्रपुरौषे दिवा कुर्यादुदङ्मुखः सन्ध्योश्च रात्रौ  
तु दक्षिणामुखः पालाशवासनं पादुके दन्तधावनमिति वर्जयेत् ।  
सोपानत्कक्षाशनासनशयनाभिवादननमस्कारान् वर्जयेत् । न  
पूर्वाङ्गमध्यन्दिनापराङ्गानफलान् कुर्यार्थद्वयथाशक्ति धर्मार्थं  
कामेभ्यस्तेषु च धर्मोत्तरः स्यान्न नग्नां परयोषितमौक्षेत न पदा-  
सनमाकर्षेन्न शिम्नादरपानिपादवाक्चक्षुश्चापलानि कुर्याच्छेदन  
भेदनबिलिखनविमर्हनावस्फोटनानि नाकस्मात् कुर्यान्नापरि-  
वत्पतन्त्रीं गच्छेन्न कुलकुलः स्यान्न यज्ञमवृतो गच्छेद्दर्शनाय  
तु कामं न भक्ष्यानुत्सङ्गे भक्षयेन्न रात्रौ प्रेष्याद्दतमुद्धृतस्नेह-



विलपनपिण्याकमयितप्रभृतीनि चातुर्वीर्याणि नाश्रीयात् ।  
 सायं प्रातस्स्वन्नमभिपूर्जितमनिन्दन् भुञ्जीत न कदाचिद्रात्रो नग्नः  
 स्वपेत् स्नायाद्वा । यच्चात्मवन्तो वृद्धाः सम्यग्विनौता दम्भलाभ-  
 मोहवियुक्ता वेदाविद आचक्षते तत् समाचरेद्योगक्षेमार्थमौ-  
 श्वरमधिगच्छेन्नान्यमन्यत्र देवगुरुधार्मिकेभ्यः प्रभूतैर्धोदकयव-  
 सकुण्डमाल्यापनिष्क्रमणमार्थ्यजनभूयिष्ठमनलसमृद्धं धार्मिका-  
 धिष्ठितं निकेतनमावसितं यतेत । प्रशस्तमङ्गल्यदेवतायतनचतु-  
 ष्पथादौन् प्रदक्षिणमावर्त्तेत । मनसा वा तत्समग्रमाचारमनु-  
 पालयेदापत्कल्पः । सत्यधर्मा आर्य्यवृत्तः शिष्टाध्यापकशौच-  
 शिष्टः श्रुतिनिरतः स्यान्नित्यमहिंस्तो मृदुः दृढकारो दमदान-  
 शील एवमाचारो मातापितरौ पूर्वापरान् सम्बन्धान् दुरितेभ्यो  
 मोक्षयिष्यन् स्नातकः शश्वदब्रह्मलोकान्न च्यवते न च्यवते ।

इति गौतमोये धर्मशास्त्रे नवमोऽध्यायः ॥ ९ ॥

## दशमोऽध्यायः ।

हिजातौनामध्ययनमिज्या दानं ब्राह्मणस्याधिकाः प्रवचन-  
 याजनप्रतिग्रहाः पूर्वेषु नियमस्त्वाचार्य्यज्ञातिप्रियगुरुधनविद्या-  
 विनिमयेषु ब्रह्मणः सम्प्रदानमन्यत्र यथाक्तात् कृषिवाणिज्ये  
 चास्वयंकृते कुसीदश्च । राज्ञोऽधिकं रक्षणं सर्वभूतानां न्याय्य-  
 दण्डत्वं विभृयाद् ब्राह्मणान् श्रोत्रियान् निरुत्माहंस्त्राब्राह्मणा-  
 नकरांश्चापकुर्वाणांश्च योगश्च विजये भये विशेषेण चर्या च  
 रयधनुर्भ्यां संग्रामे संस्थानमनिवृत्तिश्च न दोषो हिंसायामाहवे-  
 ऽन्यत्र अश्वसारथ्यायुधकृताञ्जलिप्रकीर्णकेश-पराश्र खोपविष्ट-

स्थल-वृक्षारुढ-दूतगोब्राह्मण-वादिभ्यः क्षत्रियश्च दान्यस्तमुपजीवेत्  
 तद्देवतिः स्यात् जीता लभेत सांग्रामिकं वित्तं बाहनन्तु राज्ञ  
 उद्धारश्चापृथग्जयेऽन्यत् तु यथाहं भाजयेद्राजा राज्ञे बालदानं  
 कर्षकेऽश्वममष्टमं षष्ठं वा पशुहिरण्यशोरप्यके पञ्चाशद्वाग्रात्  
 विंशतिभागः शुल्कः पण्यं मूत्रफलपुष्पोषधमधुमांसलण्डनानां  
 षष्ठं तद्रक्षणधर्मत्वात् तेषु तु नित्ययुक्तं स्यादधिकेन वृत्तिः  
 शिल्पिता मासि मास्येकैकं कर्म कुर्युरेतेनात्मापजीविनो  
 व्याख्याता नौचक्रौवन्तश्च भक्त तेभ्यो दद्यात् पण्यं वाणर्गभर-  
 णीपचये न देयं प्रनष्टमस्वामिकमधिगम्य राज्ञे प्रब्रूयुर्विख्याप्य  
 संवत्परं राज्ञो रक्ष्यमूर्द्धमाधिगन्तुश्चतुर्थं राज्ञः शेषः स्वामो  
 ऋकथक्रयसंविभागपरिग्रहाधिगमेषु ब्राह्मणस्याधिकं लब्धं  
 क्षत्रियस्य विजोतं निर्विष्टं वैश्यशूद्रयोर्निर्ध्याधिगमो राजधनं न  
 ब्राह्मणस्याभिरूपस्त्वाब्राह्मणा व्याख्यातः षष्ठं लभेतैत्येके चौरह-  
 तमुपजित्य यथास्थानं गमयेत् काशाद्वा दद्याद्रक्ष्यं बालधनमा-  
 व्यवहारप्रापणात् समावृत्तेर्वा । वैश्यस्याधिकं कृषिवाणकपाशु-  
 पात्यकुमोदम् । शूद्रश्चतुर्थीं वर्णं एकजातिस्तस्यापि सत्यम-  
 क्रोधः शौचमचमणार्थं पाणिपादप्रक्षालनमेवैके श्राद्धकर्म  
 भृत्यभरणं स्वदारवृत्तिः परिचर्या च क्षत्रेणां तेभ्यो वृत्तिः लिप्से त-  
 जीर्णान्यपानच्छत्रवासः कूर्चान्यच्छिष्टाशनं शिल्पवृत्तश्च यच्चाया-  
 श्रितो भर्तव्यस्तेन जीर्णोऽपि तेन चाक्षरस्तदर्थोऽस्य निचयः  
 स्यादनुज्ञाताऽस्य नमस्कारो मन्त्रः पाकयज्ञैः स्वयं यजेतेत्येके ।  
 सर्वे चाक्षरोत्तरं परिचरयुरार्या नार्ययार्यातिक्षेपे कर्माणः साम्यं  
 साम्यम् ।

इति गौतमीये धर्म्मशास्त्रे दशमोऽध्यायः ॥ १० ॥



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